

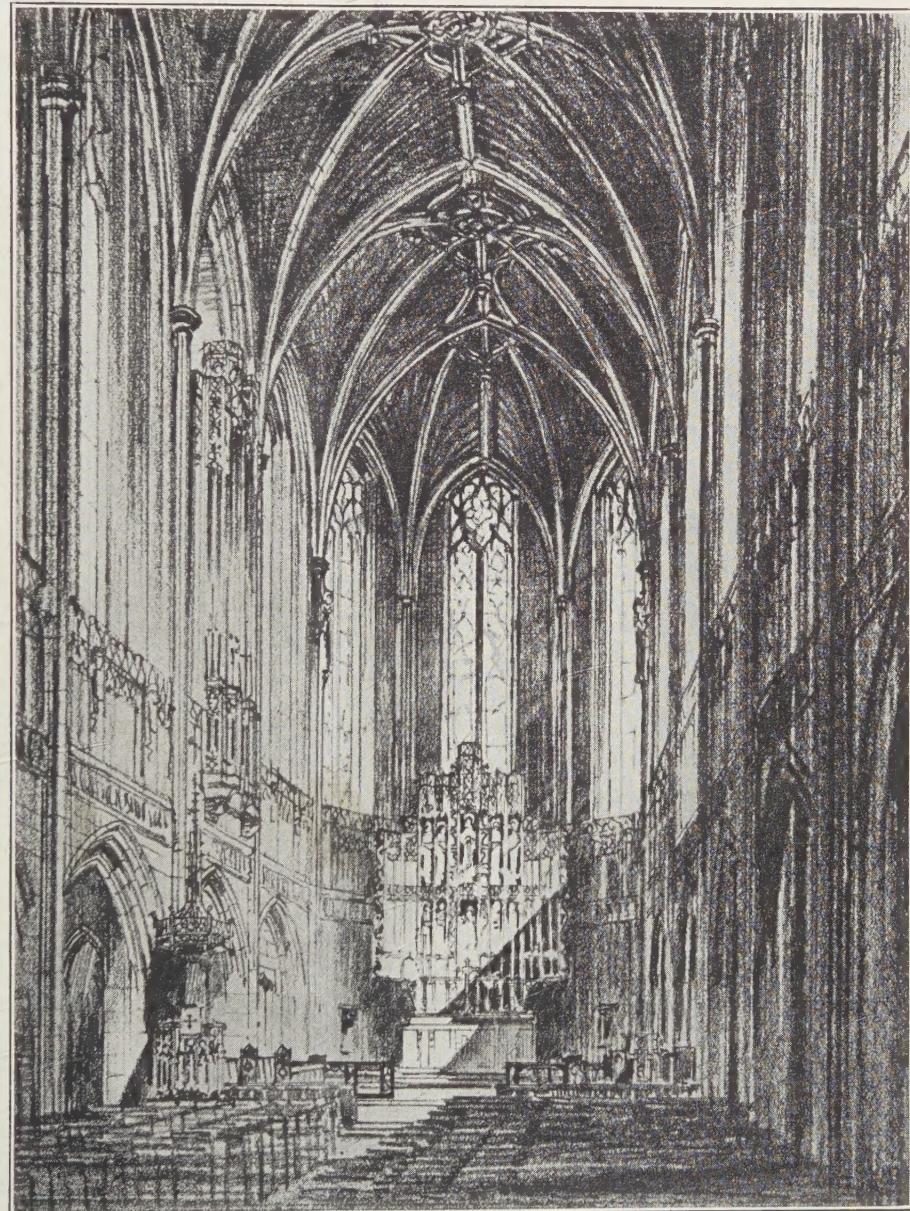
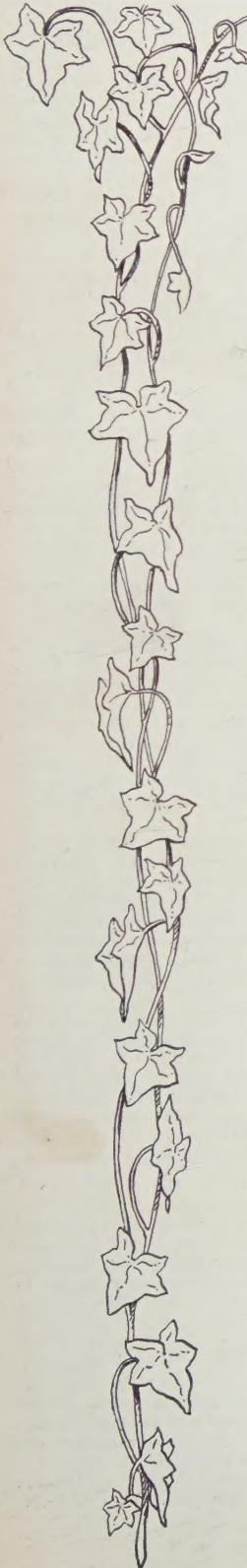
CHURCH DIVINITY SCHOOL
of the Pacific

June 13, 1936

LIBRARY



The Living Church



LADY CHAPEL, CATHEDRAL CHURCH OF CHRIST, PHILADELPHIA
As proposed in a drawing by Frank R. Watson, Edkins, and Thompson, Architects.

(See page 756)

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....	Editor
RT. REV. CHARLES FISKE, D.D.	
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SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,	
LATIN-AMERICAN COUNTRIES,	
AND SPAIN	\$4.00 per year
CANADA AND NEWFOUNDLAND.....	4.50 per year
OTHER FOREIGN COUNTRIES.....	5.00 per year

Church Kalendar



JUNE

- 14. First Sunday after Trinity.
- 21. Second Sunday after Trinity.
- 24. Nativity S. John Baptist. (Wednesday.)
- 28. Third Sunday after Trinity.
- 29. S. Peter. (Monday.)
- 30. (Tuesday.)

KALENDAR OF COMING EVENTS

JUNE

- 6-August 1. Camp Reese Conferences.
- 8-12. Virginia Theological Seminary Summer School.
- 8-July 18. South Florida Camps.
- 9-July 19. South Dakota Conference.
- 9-August 30. Texas Camps.
- 12-14. Vade Mecum Conference.
- 14-15. Convocation of Wyoming.
- 15-20. West Virginia Conference.
- 17-19. Forward Movement Commission Meeting.
- 21-26. Olympia Conference.
- 21-28. Eagle's Nest Conference.
- 22-26. New York and New Jersey Provincial Conference on Rural and Social Work. Albany Cathedral Summer School. Anglican Society Summer School. Camp Sierra Conference.
- 22-July 1. Concord Conference.
- 22-July 3. Blue Mountain Conference.
- 22-August 16. Florida Conference.
- 28-July 3. Erie-Pittsburgh Conference. Peninsular Summer School.
- 29-July 3. Wa-Li-Ro Choir School.
- 29-July 10. National Episcopal Conference on Rural Church Work. Kemper Hall Conference for Church Workers.

AMERICAN CHURCH UNION CYCLE OF PRAYER

JUNE

- 22. St. Luke's, Somers, N. Y.
- 23. The Atonement, Laurel Springs, N. J.
- 24. St. Paul's, Hartford, Conn.
- 25. St. Paul's, Norwalk, Conn.
- 26. St. Andrew's, Hopkinton, N. H.
- 27. St. James', Hackettstown, N. J.

Clerical Changes

APPOINTMENTS ACCEPTED

BECKER, Rev. HEBER W., formerly rector of Christ Church, Danville, Pa. (Har.); to be rector of St. John's Church, Lancaster, Pa. (Har.). Address, 321 W. Chestnut St. Effective September 1st.

CARPENTER, Rev. MARK T., formerly rector of St. James' Church, Woodstock, Vt.; to be rector of St. James' Church, Derby, Conn., effective August 1st.

ENGLE, Rev. KLINE D'A., formerly curate at St. John's Church, York, Pa. (Har.); is rector of Trinity Church, Shamokin, Pa. (Har.). Address 146 East Sunbury St.

GEARHART, Rev. KENNETH M., recently ordained deacon, is vicar of Christ Church, Berwick, and St. Gabriel's, Coles Creek, Pa. (Har.). Address, Berwick, Pa.

GRAINGER, Rev. JOHN CAMERON, formerly curate at Christ Church, Cambridge, Mass.; is rector of St. Luke's Church, Lincolnton, N. C. (W. N. C.).

LOVE, Rev. JOHN B., formerly vicar of Trinity, Connerville, and Trinity, Lawrenceburg, Ind.; is rector of Trinity Church, Marshall, Mich. (W. Mich.). Address, 212 Division St.

MAXEY, Rev. WALLACE DE ORTEGA, recently ordained to the diaconate, is in charge of All Saints' Mission, San Leandro, Calif. Address, 911 Dowling Blvd.

PETTER, Rev. WILLIAM J. H., formerly rector of St. Luke's Church, Plattsburgh, Nebr.; to be in charge of St. Paul's Church, Greenville, Texas, and adjacent missions (Dal.). Effective July 1st.

RAINES, Rev. GUY W., is in charge of St. Paul's Church, Conneaut, Ohio, with address at 295 Cleveland Court.

RICHARDS, Rev. JAMES, formerly assistant at Trinity Church, Princeton, N. J.; to be rector of Grace Church, Merchantville, N. J., effective September 1st. Mail, June 15th through August 31st, will be forwarded from "Wakefield," Massapequa, L. I., N. Y.

SMITH, Rev. H. ROBERT, formerly rector of St. Paul's Church, Malden, Mass.; to be rector of Grace Church, Newton, Mass. Effective July 1st. Address, 64 Eldredge St.

TASMAN, Rev. ERIC M., formerly general secretary of the Field Department of the National Council, New York City; to be rector of the Church of the Holy Communion, South Orange, N. J. (N'k). Address, 257 S. Orange Ave., effective July 1st.

WHITAKER, Rev. DR. WALTER C., retired rector of Christ Church, Bowling Green, Ky.; has been canonically transferred to the diocese of Tennessee and elected rector emeritus of St. John's Church, Knoxville, of which parish he was rector from 1907 to 1930. Address, 621 19th St., Knoxville, Tenn.

WILLIAMS, Rev. EDWARD L., formerly of the Canadian diocese of Brandon; is in charge of the Church of the Advent, Devils Lake, and St. John's Church, Rolla, N. Dak.

SUMMER ACTIVITIES

DOWDELL, Rev. DR. VICTOR L., will supply at St. Luke's Cathedral, Portland, Maine, during June. Address, 143 State St.

NEW ADDRESSES

ERICSON, Rev. ERIC G., formerly 109 E. 50th St.; 16 W. 26th St., New York City.

LINAWEAVER, Rev. PAUL G., formerly U. S. S. Wyoming, c/o Postmaster, New York City; Navy Yard, Charleston, S. C.

KINSOLVING, Rev. WYTHE LEIGH, present address 163 Chancellor St., University, Va.

MCCOY, Rev. CHARLES EVERETT, rector of Epiphany Church, Ventnor City, N. J., is at 7 S. Wyoming Ave.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—The Rev. ROBERT CHACE SCOTT was ordained to the priesthood by

Bishop Coley of Central New York in Epiphany Church, Trumansburg, N. Y., June 2d. The ordinand was presented by the Rev. Walter M. Higley, and will continue in charge of Christ Church, Willard, and Epiphany Church, Trumansburg, N. Y. The Rev. Dr. Edwin G. White preached the sermon.

CHICAGO—The Rev. DUDLEY B. MCNEIL was advanced to the priesthood by Bishop Stewart of Chicago in the Church of the Atonement, Chicago, Ill., May 26th. He was presented by the Ven. W. H. Ziegler, and is in charge of St. Lawrence's Church, Libertyville, Ill. The Rev. William L. Essex, Bishop-elect of Quincy, preached the sermon.

MASSACHUSETTS—The Rev. HAROLD BEND SEDGWICK was advanced to the priesthood by Bishop Sherrill of Massachusetts and the Rt. Rev. William Lawrence, D.D., retired, in Christ Church, Cambridge, May 29th. The ordinand was presented by his father, the Rev. Dr. Theodore Sedgwick, and will continue as curate at Christ Church, Cambridge. The Rev. C. Leslie Glenn preached the sermon.

NORTH CAROLINA—The Rev. MATTHEW GEORGE HENRY was advanced to the priesthood by Bishop Penick of North Carolina in the Church of the Messiah, Mayodan, May 23d. He was presented by the Rev. William S. Turner, and the Rev. Alfred S. Lawrence preached the sermon. The Rev. Mr. Henry is in charge of the Church of the Messiah, Mayodan; Christ Church, Walnut Cove; Emmanuel, Stoneville; and St. Philip's, Germanton, with residence at Mayodan, N. C.

QUINCY—The Rev. GEORGE DeHAVEN FRANKLIN was ordained to the priesthood by Bishop Stewart of Chicago, acting for the ecclesiastical authority of the diocese of Quincy, in the Church of the Atonement, Chicago, Ill., May 26th. He was presented by the Rev. Alfred Newberry, and is rector of St. Jude's Church, Tiskilwa, and vicar of St. John's, Henry, Ill. The Rev. William L. Essex, Bishop-elect of the diocese of Quincy, preached the sermon.

THE REV. NORVAL WILSON HOLLAND was advanced to the priesthood by Bishop Sturtevant of Fond du Lac, acting for the ecclesiastical authority of the diocese of Quincy, in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., May 27th. The ordinand was presented by the Rev. William F. Christian, and is assistant to the rural dean of Quincy. Address, Griggsville, Ill.

RHODE ISLAND—On May 21st in St. John's Cathedral, Providence, Bishop Perry of Rhode Island ordained the following to the priesthood: The Rev. POWEL MILLS DAWLEY of Newport, presented by the Rev. Charles Hutchinson; the Rev. EDWIN W. GRILLEY of West Warwick, presented by the Rev. R. R. Carmichael; and the Rev. HAROLD W. SWEET of Pawtucket, presented by the Rev. Arthur Wood. The Rev. Richard Loring preached the sermon.

SOUTHWESTERN VIRGINIA—The Rev. WILLIAM FRANCIS BURKE was advanced to the priesthood by Bishop Jett of Southwestern Virginia in St. Peter's Church, Altavista, Va., May 21st. The ordinand was presented by the Rev. Robert A. Magill, and the Rev. Richard H. Lee preached the sermon. The Rev. Mr. Burke is rector of Moore Parish in Campbell County with residence at Altavista, Va.

TENNESSEE—The Rev. THOMAS PORTER SIMPSON was ordained to the priesthood by Bishop Maxon of Tennessee in Christ Church, Nashville, May 28th. The ordinand was presented by the Rev. Dr. E. P. Dandridge and will continue as assistant at Christ Church, with special charge of the mission at Old Hickory, Tenn. The Rev. Canon James R. Sharp preached the sermon.

DEACONS

ARIZONA—JOHN F. MOORE was ordained deacon by Bishop Sturtevant of Fond du Lac, acting for Bishop Mitchell of Arizona, in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., May 27th. The candidate was presented by his father, the Rev. Henry Moore of Phoenix, Ariz.

CHICAGO—In the Church of the Atonement, Chicago, Ill., May 26th, Bishop Stewart of Chicago ordained the following to the diaconate: FRANCIS J. FOLEY, presented by the Rev. Dr. Edwin J. Randall; to be assistant at the Church of the Epiphany, Chicago, with address at 201 S. Ashland Blvd. CHARLES W. GUILBERT, presented by the Very Rev. Gerald G. Moore; to be teacher at the Indian School, Ethete, Wyo. HAROLD G. HOLT, presented by the Rev. Dr. Charles L.

Street; to be assistant at Grace Church, Oak Park, Ill. The Rev. William L. Essex, Bishop-elect of Quincy, preached the sermon.

ERIE—WILLIS RICHARD ROWE was ordained to the diaconate by Bishop Sturtevant of Fond du Lac, acting for Bishop Ward of Erie, in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., May 27th.

FOND DU LAC—ALFRED THRALL JOHNSTON was ordained to the diaconate by Bishop Sturtevant of Fond du Lac in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., May 27th.

INDIANAPOLIS—EDWIN RICHMOND FLETCHER was ordained deacon in Trinity Church, Bloomington, Ind., by Bishop Francis of Indianapolis on May 31st. The candidate was presented by the Rev. A. E. Cole, and the Bishop preached the sermon. The Rev. Mr. Fletcher, who has been a faithful lay reader for more than forty years, will be honorary assistant at Trinity Church.

RHODE ISLAND—In St. John's Cathedral, Providence, on May 21st, Bishop Perry of Rhode Island ordained the following to the diaconate: JOHN WILSON HAYNES of Bristol, presented by the Rev. A. R. Parshley; WILLIAM E. ARNOLD of Cumberland, presented by the Rev. Augustine McCormick; and SHELDON T. HARBACK of Barrington, presented by the Rev. John B. Lyte. The sermon was delivered by the Rev. Richard Loring.

SOUTHWESTERN VIRGINIA—EDMUND BERK-

ELEY was ordained deacon by Bishop Jett of Southwestern Virginia in St. John's Church, Roanoke, Va., May 24th. The candidate was presented by the Rev. Dr. Alfred R. Berkeley, who also preached the sermon.

TENNESSEE—HARRY WINTERMEYER was ordained to the diaconate by Bishop Maxen of Tennessee in the Church of the Advent, Nashville, June 2d. The candidate was presented by the Rev. Dr. Prentice A. Pugh, and will assist during the summer in Calvary Parish, Memphis, with address at 102 N. 2d St. The Rev. Dr. E. P. Dandridge preached the sermon.

DEGREES CONFERRED

COLUMBIA UNIVERSITY—The Rev. LEICESTER C. LEWIS received the honorary degree of Doctor of Sacred Theology from Columbia at the commencement exercises of the university.

DANIEL BAKER COLLEGE, Brownwood, Tex.—The degree of Doctor of Divinity was conferred upon the Rev. WILLIAM ST.-JOHN BLACKSHEAR at the commencement exercises on May 25th. The Rev. Mr. Blackshear also gave the baccalaureate address.

TEMPLE UNIVERSITY—The degree of Doctor of Sacred Theology in course was conferred upon the Rev. FRANCIS M. WETHERILL of Philadelphia at the commencement exercises on June 11th.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The Presiding Bishop's See

TO THE EDITOR: News of the recommendations of the Bishop of Chicago's committee for reorganizing the administration of the Episcopal Church, has reached England, although we have not seen the full report. It interests me, as it must all those who have observed how badly the present system works and what burdens it lays upon whoever is Presiding Bishop, as well as upon the unfortunate diocese that is called upon to contribute its Bishop for national duties. The suggestion that the Bishop of Washington, whose diocese comprises scarcely more than the capital city itself, be always, by virtue of his holding that see, the Presiding Bishop—with spiritual but not financial responsibilities—has long been advocated by a good many people, including myself. It is certainly one good way out of our present muddle.

There is, however, a difficulty about it, which is not dealt with in Dr. Stewart's plan, at least as that plan has been reported in the Church papers.

Surely, if the Bishop of Washington is to be the Presiding Bishop, his selection cannot be left to the clergy and laity of the diocese of Washington alone. The Presiding Bishop must be completely trusted as a true representative of the whole of the American episcopate and, indeed, of the entire American Church. It would be charming of one bishop were as good as another in this respect; but unfortunately that is not the fact. Every bishop is not, merely by virtue of Episcopal consecration, fit to be primate.

The present Bishop of Washington would, so most of us think, make an admirable primate; but what assurance has anyone that when he dies, as must some day happen, his successor will be at all times such a person as would make a good national leader? Merely local considerations might easily govern his selection. He might, for example, be an extreme Anglo-Catholic (miracles do happen). He might be a violent Modernist,

with a collar and tie and no objection to divorce or to playing hob with the Creed. (Such men have been made bishop, occasionally.) Surely, if the Bishop of Washington is to be primate, the whole Church must elect the Bishop of Washington. No extremist could administer the office successfully. Or again, he might be a colorless man, or one of no large diplomatic experience. No, the whole Church has the right and the duty of selecting him who is at once its mouthpiece and its leader.

Does Dr. Stewart's committee recognize this necessity? And has it any suggestions about how to overcome the obvious constitutional and canonical difficulties involved in that necessity? It will clarify the issue if some further statement may be made to the Church at large, and that in this early stage of the discussion which, it is to be hoped, will follow their valuable suggestion.

(Rev.) BERNARD IDDINGS BELL,
Canon of Providence.

London, England.

Work Among Colored People

TO THE EDITOR: In the evangelization of the Colored race, under present conditions, it is possible for the Church to adjust herself to the needs of the race without any color-line or racial legislation, and, at the same time, secure harmony in diocesan relations? I believe that such could be obtained through a slight addition to Article 6 of the Constitution of General Convention, such addition, in substance, to read:

"And it (the House of Bishops) may also establish inter-diocesan missionary districts, upon the request of the diocesans concerned, for congregations and clergy not in union with any diocesan convention."

Some years ago, the late Rev. Dr. E. L. Goodwin, editor of the *Southern Churchman*, remarked to this writer, in substance, that he was not only in favor of the missionary district plan, but likewise of the suffragan, and all plans which would secure the end in

view, the reaching of large numbers of the Colored race. In effect, the addition suggested would facilitate that end.

It says nothing of race but provides a way for direct connection with the National Church of such congregations, for some reason or another unable to sustain the diocesan union.

For instance, in a certain territory, where the Colored race is quite numerous, were there an inter-diocesan missionary district running through several dioceses, and the race had the option of being with the diocese where situated or with the missionary district, my candid belief is that more than 90% would enthusiastically select the district rather than the diocese.

As long as it is *permissive*, and not *mandatory*, the "Jim Crow" character is eliminated. Having the right of choice, greater advantages would be theirs in the district than in the diocese. Thus they would be in the district from choice and not from mandatory prescription.

Then, again, in the light of the restlessness of many Colored people in the various denominations, and the increasing cultural elements among them, under the district plan the opportunity would be presented for the conforming of entire sectarian congregations to the Church. By such a plan no diocese in the country would have, seemingly, justification for any racial restrictive canons.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

False Textbooks

TO THE EDITOR: Would it not be a good thing for the sake of truth for Episcopalianians to investigate the history textbooks used in our public schools?

Recently my attention was called to this glaring heading in the book, *Old Europe and Our Nation*, which is used here in grade six: "HENRY VIII STARTS THE CHURCH OF ENGLAND."

Perhaps we can do something by way of protest and insist that the textbooks used by our children state facts and not lies or the prejudices of the writers.

(Rev.) F. H. DAVENPORT.
White Bear Lake, Minn.

Aid for Seminaries

TO THE EDITOR: Those of us who are interested in seminaries and theological education, and particularly the many of us for whom the seminaries have done so much have lately been very much concerned about them. . . .

Is it not time that all of us, clergy and laity alike, took a more active interest in theological education? Are we going to stand idly by and see the seminaries close their doors? We pray year after year that the Lord of the harvest may send forth laborers into His harvest and we continue to make no effort to provide adequately for the preparation of the laborers.

It seems to me we pay all too little attention to the Ember Days of the Church which occur four times every year. Could we not persuade those companies which provide us with Church envelopes to include in the boxes four envelopes to be used on the four Sundays nearest the Ember Days for our seminaries? Such envelopes could be marked *For Our Seminaries*. A central committee could be formed which would receive the money and distribute it annually to the various seminaries, each one receiving an amount in proportion to its budget. On these four Sundays our clergy might be asked to preach on The Sacred Ministry, or, on one of the Sundays, to tell their people about the seminaries. There are about 8,000 parishes and missions in our Church. If we

made a conscientious effort on behalf of the seminaries on these four Sundays each year surely we could raise \$100 each. Many missions and smaller churches could not raise that much but others could raise much more. With the average of \$100 from each place it would mean \$800,000 a year for theological education.

Will those who would be interested in such a plan please communicate with the writer at St. Peter's Church, Peekskill?

(Rev.) FRANK C. LEEMING.

Peekskill, N. Y.

Mrs. Roosevelt on Good Friday

TO THE EDITOR: I was under the impression that Eleanor Roosevelt, the wife of the President of the United States, was a Church woman, a member of the Episcopal Church, but reading her column which appears daily in the Omaha *World Herald*, I wonder. I was shocked to read that on Maundy Thursday night she attended the theater to see *Idiot's Delight*. She observed Good Friday in the following manner: "We all got off in high spirits Friday morning and after a jolly breakfast I settled down to a desk full of mail." Then she speaks

of meeting her husband at the station at 1:15 and of visiting the Freer Art Gallery. She had appointments at 3:30, tea at 5 which the British Ambassador attended. Such an observance of Maundy Thursday and Good Friday on the part of any Episcopalian, and even Christian, is unthinkable and disgusting, much more so when it happens to be one so prominent and one whose daily doings are read by thousands. When our Lord was instituting the Lord's Supper and suffering in Gethsemane, she attended the theater, the very thing I tell my people they must not do. When one would suppose she were attending the three hour service she was at the station and visiting an Art Gallery. One is rather surprised at the British Ambassador's going out for tea on Good Friday. It is hardly becoming any Christian to be "in high spirits" and to have "a jolly breakfast" on Good Friday, the day of our Lord's Passion and Death, and a day of fasting for members of the Episcopal Church. How can one teach the observance of these important days when a supposed Church woman of high position flaunts them and disregards them so terribly?

(Rev.) RODNEY F. COBB.

Council Bluffs, Iowa.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Beneficence, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer: 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion, 9:30, Children's Service, 10, Morning Prayer, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon. Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10), 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 A.M., Children's Service and Church School.

11:00 A.M., Morning Prayer and Sermon.

8:00 P.M., Choral Evensong and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

Whispering the Responses

TO THE EDITOR: I heartily second Miss Puffer's good letter on "whispering the Mass," although as in her case also, I am blessed with a rector whose voice can be distinctly heard in every word of the Mass. But when away from home, I have heard many of the type she mentions.

But what of the laity? Can we learn to desire so intensely the granting of the prayers, that we do our share in bringing it to pass, by saying audibly "Amen"—"so be it"?

Can we so mean our Creed that we rejoice in saying any clause aloud? It is most disheartening to listen to the whispered responses. The congregation has as real a part in the rendering of a Church service as the priest.

I picked up my English Prayer Book the other day and read with relief the rubric, "Then shall be said in a loud voice by priest and people, Our Father. . . ."

Let us of the laity mean our service with all our hearts and witness to our earnestness by the vigor of our responses. Let us do away with the discouraging effect of whispered responses.

MARY LEVERETT SMITH.

Newport, R. I.

In Defense of Mr. Hearst

TO THE EDITOR: In all of these discussions about the latest styles in governments, couldn't we have just a little more clarity?

Just what do you mean by saying that William Randolph Hearst encourages Communism and Fascism which certainly seem to be opposed to one another if we can trust the *Daily Worker* and the *New Masses*. Do you honestly think that Mr. Hearst is the paid press agent of the Communist forces?

And as for his Fascist connections—where is his political ticket in the field? What is the name of his private army? The only distinctive thing about Mr. Hearst's shirt in all of this talk about Communism and Fascism seems to be that it is clean. Is it now considered reactionary to wear a clean shirt? . . .

MARIE MEDORA.

Washington, D. C.

The Romanists' Ten Commandments

TO THE EDITOR: The difference between our numeration and the Romanists' seemingly being insufficiently known or realized causes me to ask space to explain. They consolidate what are our first and second commandments and of course number it all as the first, and then divide the tenth and last by numbering not coveting "thy neighbour's wife" the ninth, and "thy neighbour's house," etc., the tenth.

These 18 words coming from a German town weekly's political column inspired me to write and send you this letter for publication: "America is sentimental, charitable, and the Fourth Commandment means much to us. Honour thy Father and thy Mother." The "Fourth," not the Fifth Commandment, mind you, the author says, evidently being a Roman Catholic.

WILLIAM STANTON MACOMB.
Germantown, Philadelphia.

"Arma Virumque"

TO THE EDITOR: The whole second column on page 586 of THE LIVING CHURCH for May 9th, seems to me to be the most sane and correct statement that I have yet seen in print. The whole editorial is a most telling one and should be read in every Church in the country. Thank you for it.

(Ven.) WILLIAM F. BULKLEY.
Salt Lake City.



VOL. XCIV

NEW YORK AND MILWAUKEE, JUNE 13, 1936

No. 24

EDITORIALS & COMMENTS

The Church in the Community

IT IS NOW sixteen years since the late Dean Charles N. Lathrop planned and conducted the first social service conference under the auspices of the Department of Christian Social Service of the National Council. It was one of the earliest of Dean Lathrop's successful attempts to bring the social service work of the Church into line with the experience of secular social work. That first conference, at Westerly, R. I., was organized and its sessions conducted according to the standards of the "group programs" of the associations meeting in conjunction with the National Conference of Social Work. Just as soon as Dean Lathrop's annual conference was ready for it, he arranged that it should become one of those "group programs." And ever since it has met at the same time as and had its program included in the official program of the National Conference of Social Work.

Members of the conference this year in Atlantic City commented upon the gradual growth in the interest taken in the Episcopal Social Work Conference (as it is officially listed) by other groups. For example, members of the National Girls' Work Conference and those of the National Probation Association came to the sessions dealing with case-work. Members of the Federal Children's Bureau, attending the National Conference of Social Work, arranged their schedules in order that they might be present when the care of dependent children was being considered. At the luncheon meetings, members of five or six other groups were observed, including the Salvation Army, the YWCA, and the Council of Women for Home Missions. In short, there was an awareness of the Episcopal Social Work Conference throughout all the other conferences meeting also in conjunction with the National Conference of Social Work.

Many Church people, present primarily for our own conference, are members of several other organizations holding conferences. It was expected by everyone that the Episcopal Social Work Conference would take a special interest in the Church Conference of Social Work of the Federal Council of Churches, which was holding its seventh annual conference. But even some Church people were surprised to discover how

manifold were the conference connections of their friends in the Church.

In the exhibit booth of the Episcopal Social Work Conference were two large photographs, one of Dean Lathrop, the other of the Rev. C. Rankin Barnes. It was interesting in the extreme to note the comments made on these pictures by passers-by. "Two experts in the Episcopal Church, in social work," one person was heard to explain to another. "O yes, they have some well-known social experts among them—Mrs. John M. Glenn, Mary van Kleeck...."

It was not so very long ago that secular social workers were asking persistently why the word "Church" was used in the names of social service agencies. "Why not merely call it 'Mission of Help' and 'League for Industrial Democracy'; what does the 'Church' add to the title?" The question of the Church *plus* was often raised. Of course, it still is—but not so frequently. The secular world has come to see that the Church has something to "add" to what even inspired human goodwill can do for those who need help, whether that help be physical, mental, or spiritual. And, whether they understand what that *plus* is or not, they wish to have the social situation benefit by it.

There are many advantages in these annual conferences founded by Dean Lathrop and developed from the place where Dean Lathrop left them by Fr. Barnes. One of the best of these is the gradual growth of appreciation on the part of social workers of the significant and indispensable part to be taken by the Church in the solution of the social problems of any community. Moreover, they are coming more and more to perceive that the clergy are simply stating an historical fact when they say that the Church has always been a social Church—instituting and sustaining new and great works for humankind.

SEVERAL sessions of the Episcopal Social Work Conference dwelt upon the necessity of coöperation with the social agencies of the community. Someone asked at one session: "What is the special contribution of a Church executive,

working with secular executives?" The reply was that it was both institutional and instructive. Each party to the coöperation gave and received—and learned.

What do the secular social workers learn from the Church social workers? Indirectly, they discover that certain principles, considered as of the very essence of modern sociological progress, were not only held but also practised by the Church from the beginning. For instance, the effort being made by distinguished secular social agencies to restore the mother of a child born out of wedlock to her former respected place in the community. Such agencies are astonished when they learn from an Anglo-Catholic priest that, from the beginning, such a woman, after penance and absolution, was reinstated in fact as well as in theological thought. And her child? The word "illegitimate" has only recently been regarded as an improper term to apply to any child. Secular agencies have sought to have the "stigma" removed from a child born out of wedlock. They are amazed to hear that the Church, from the beginning, removed it by baptism, once and forever. All baptized infants were born anew of water and the spirit. These ancient and, to Church people, familiar beliefs are the soul of that Church *plus* about which we are often asked.

Why has it taken secular agencies so long to accept as valid the contribution that Church social workers can make? Dr. Fenn touched upon the reason: Church people have known what their religion had to give; but they have not been so willing as they should have been to recognize what the trained secular worker had to offer. Nor have they been swift to undergo training themselves in order to become experts. But there is a great change discernible within recent years. Both groups are more ready to approach their common work together. Each is more willing to learn the technical vocabulary of the other. They are coming to understand not only one another's ways but also one another's words.

There is still more to be done. But an immense distance has been covered since 1921, when Dean Lathrop gathered his little group together for that first conference. The Church is learning from all who can and will teach; and the Church is teaching all who desire to learn. Learning what? Teaching what? How most effectually to help the individual or the community that needs help; how most truly and comprehensively to minister to mankind.

Removing the Wrinkles

WHOMO READS the modern fiction? More pertinently perhaps the question might be phrased, Whom do modern authors expect to read their works?

A cultured Church woman, Mrs. Sarah R. Leslie-Jones, raises this question in an interesting article in the magazine *Trends*, of which she is the editor, published by the Woman's Club of Rye, N. Y. To illustrate, she writes:

"Very recently I picked up one of the newer books that had been given considerable notice. I had been led to believe that it was a book of note. Parts of it were told in a most charming manner, though the situations were none too savory, but much of it I could only skip because the conversation of the characters was carried on in such revolting language. Had I found myself on a station platform within ear-shot of such a group, I should have moved far enough away so as not to hear them. I did the same when meeting them in a book. I removed myself from their presence by skipping those passages. That a writer of genius, or even talent, could have presented the same material more effectively by other means, I feel sure. Then I should have read the whole story and carried away the complete impression the author wished to create."

The example Mrs. Leslie-Jones cites is not an isolated one, as anyone who has any acquaintance with current realistic fiction well knows. Obviously these books must be written for someone, but as they are highly offensive to people of good taste and the people of the type portrayed in the books are more likely to get their ideas from the movies than from literature, one certainly wonders who is expected to read them. Can it be that they are deliberately directed toward young people who will build their own characters on such shifting and unworthy bases?

Mrs. Leslie-Jones well observes: "There was a time when suggestion was a worthy quality of art. Has that time passed? Must we have only photographs now where once we had portraits?" Even if that be the case, she well adds: "A good photographer touches up the plate to remove the wrinkles."

Summer Conferences

THE SEASON of summer conferences is upon us. In all parts of the country plans are completed for holding these delightful sessions, in which educational and recreational features are so happily combined.

It is a splendid thing that not only hundreds but literally thousands of men and women, of young people and older children of the Church are taking part in these conferences each year. There are few members of the Church, clerical or lay, whose knowledge and vision of her ways and teachings and whose consciousness of corporate membership in her far-flung fellowship cannot be strengthened and stimulated by attendance at a summer conference. We wish that every member of the Church could take part in one of them this summer, and we earnestly urge everyone who reads these lines to make immediate arrangements to register for one if he can possibly do so.

Churchmen who have the means can help in another way, as many of them are already doing. For most of the conferences it is possible to establish scholarships, generally at about \$25 for each individual. This can be done by providing one or more memberships for a given parish, to be awarded at the rector's discretion, or for a diocese, to be awarded in such manner as the bishop may direct. Often the individual who can benefit most by attendance at a summer conference and who can apply the experience gained there to the best advantage in the parish is the one who cannot afford even the moderate expense of it.

In this number of THE LIVING CHURCH and in the issue of May 30th many of the leading conferences throughout the Church are briefly described. All of these have something well worth while to offer. If you have not already done so, make your selection now and send in your registration, and if you have the means to do so notify your rector that you will pay the expenses of one or more persons whom he may select that could not otherwise attend. Why not make this your special project in personal evangelism for this summer?

A Well Merited Honor

CONGRATULATIONS to St. Luke's Hospital, Manila! For the second year this splendid Church institution has won first prize on the annual Philippine Hospital Day. There are a number of fine hospitals in Manila and ours is by no means largest or wealthiest, so this tribute to its efficiency and management is an honor of which the Church may well be proud.



SO SMALL AND FAR AWAY
Drawn for "The Living Church" by the Rev. L. B. DeMaré

Missionary Education

WHAT is the matter with the Church? We hear this question on every side and everybody seems to be agreed that something is the matter. The recurring deficit in our national budget, as well as in diocesan and parochial budgets, is a symptom of the malady, but is a lack of funds really the cause of it?

An increasing number of thoughtful Churchmen believe that lack of funds is only one reason for the annual crisis, and not the most important one at that. Bishop Hobson puts his finger on the real cause in a recent letter to fellow-workers in the Forward Movement—lack of interest due to lack of missionary education.

The accompanying cartoon, drawn by a priest in the missionary field of Nevada, puts the matter vividly. We are looking through the wrong end of the telescope. We have been thinking of missions too much in terms of budgets, quotas, and the red side of the envelope. Incidentally, we wonder whether the use of the red side of the duplex envelope for missions does not exercise some subtle psychological influence on Church members, leading them to believe that the missionary side of the Church ledger must necessarily be written in the red ink that indicates a deficit.

It is high time to turn the telescope around and consider the Church's missionary work in terms of our Lord's divine commission: "Go ye into all the world and preach the Gospel to every creature." The Forward Movement, with its seven-fold rule of personal discipleship and its emphasis on the catholicity of the Church and her evangelical message, points the way.

The Seventh Day Adventists, with only 423,000 members, keep 25,000 missionaries and institutional workers busy throughout the world—one missionary for every eighteen church members. During the past six years Adventist missionary work at home and abroad received more than fifty million dollars. Comparisons are sometimes misleading and always unpleasant but *Time*, commenting on these figures, has some justification for observing that "the Seventh Day Adventists, preëminently persons of modest circumstances, made such Churches as the Episcopal look niggardly in the extreme."

What a marvelous work for Christ and His Church could be done if Churchmen, with their wealth of Catholic tradition and their apostolic faith and order, could imbibe the missionary zeal of the Seventh Day Adventists! Truly we have before us a big job in the field of missionary education.

Holy Scripture, the tradition of the Church, the lives of the saints, the Book of Common Prayer—all of these things bear eloquent testimony to the truth that no one can be a genuine Christian without being a missionary. Nevertheless, this great truth is seldom taught from our pulpits and simply is not recognized by most of our people. It is our task to bring it home to every man and woman in the Church. When that is accomplished the annual "crisis" will be eliminated.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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Religion and Social Justice

By Rabbi Edward L. Israel

Har Sinai Congregation, Baltimore, Md.

RECENT religious conventions have been greatly concerned with current social and economic conditions. There have been debates pro and con as to whether the churches should be concerned with the social system and to what extent. Doubtless the spectacle of Churchmen, particularly of clergymen, devoting themselves with great seriousness to this problem has caused some confusion in the minds of many people.

"What's the idea of ministers of religion interfering in economic, social, or political problems?" some may ask. "Why don't they stick to their Bibles and hymn books? Is this just another effort to break down the time-honored American tradition of the separation of Church and State? What have clergymen to say of value on political matters, anyhow?"

It would be strange indeed were there not a large complement of folks who react in this manner. The dissidents come, for the greater part, from the reactionary group which is out of sympathy with the ideas expressed. Some, however, although agreeing, may raise the issue on a matter of principle. For the illumination of both these groups, let us ask the reason for the concern of present-day religious leaders with these problems.

The entire Judæo-Christian religious tradition is a record of the concern of organized religion with the ethics of everyday life.

The Hebrew Bible, the Old Testament, abounds with concrete exemplifications of this statement. There are the laws of the Pentateuch, the five books of Moses, which in the name of God legislate, among other things, concerning the manner in which hired labor is to be paid, with public safety legislation, with correct weights and measures—in other words, with just values in everyday commercial transactions. The Mosaic law even goes so far as, by implication, to deny any inherent and lasting rights in property. Witness the provisions for the Year of Release, which remits debts at the end of seven years—an ancient statute of limitations—and the law of the Jubilee year, which makes land revert to its original owners every fifty years.

The prophetic heritage is too well known to require amplification. In the name of God, there are denounced militaristic foreign alliances, land and other monopolies, food adulteration, and other forms of economic injustice, either of a flagrant order or what today we would term "chiseling."

The Bible binds religious faith and social justice into an inseparable oneness. Out of a faith in the Fatherhood of God, there flows inevitably the corollary of the Brotherhood of Man. All men are members of one Family, regardless of the differences of race or station.

As within the literal family, there are certain inalienable rights of which no member, no matter how weak or apparently insignificant, can justly be deprived, so in the larger human family, the individual members have inalienable rights which may not be violated by cunning, consciencelessness, or force. And if such violation takes place, it requires condemnation in the name of God, because by the very act of injustice, the Fatherhood of God is violated.

Contemporary social injustice is a violation of basic human rights, and hence of the fundamental principle of religious philosophy. The pulpit of today has no alternative but to face the challenge, and interpret ethics as applied to the economic, social, and political life of the day.

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Everyday Religion

No Spiritual Vacations!

THE HARD-WORKED "Visitor from Mars" has always something on earth to astonish or puzzle him. For instance, he has seen us working at our religion from Advent to Easter. In many of our latitudes this means a constant struggle with the weather. It means a big bill for coal, gas, and electricity. It means wrestling with furnaces and ashes. Winter and rough weather make it hard for parson, sexton, and people. Water pipes freeze and the plumber has to be called in. The sidewalks and steps must be salted and sanded against glare ice, or shoveled clean of deep snow. Expensive weatherstripping or more homely stuffing with paper may cut down draughts, only to lower the freshness of air to a breathable minimum. Any Sunday the Church school program may be wrecked by an epidemic among parish children.

Nevertheless, during all this difficult time, we Church folks put up a good battle to support Church work and worship.

But let June come, and then the Visitor from Mars has his astonishment. The weather we have been fighting has been beaten. Old Boreas relents and goes back north. Now surely is the time when worship and church gatherings can double. But no. Now is the time when churches begin to lock their doors; and if you can get in, most of the congregation has vanished!

In vain the balmy air invites. Though men, women, and children can now clothe themselves in light and more beautiful array—and doubtless so they do—yet, but for a few, it is not the beauty of holiness put on to go up to the House of the Lord.

One would think that having wrestled that old demon furnace to silence for a season, and opened doors and windows to the fresh air and muted sound of bird and waving tree, the people would love to gather for the praise and adoration of God a little while in Church.

But no. The parson is gone away, or if faithful to his Altar, finds even fewer around him. The country is on vacation. It wants a rest and a change, even from our holy religion, the greatest source of refreshment and life.

The Forward Movement is very definite about this. It says: "No spiritual vacations!" We cannot afford this long let-down. It is a mistake in logic to stop praying and adoring and sacrificing because the weather is easy. Now is a time when release from many secular obligations sets us free to give more time to do what we ought to love to do. Now is the time for quiet hours and quiet days. Now we might have little gatherings for study and prayer. The people are not all gone away, and many do not go for long. Very short courses and quiet hours could be arranged to match people's ability. Church school work might take on a delightful and more outdoor form.

It all depends on whether we are going to allow the secular fashion to dictate to us our Church ways. In vacation time, no spiritual vacation.

SOME DAY we shall be willing to thank God for our failures; for our failures have taught us more than our successes. Failure is not defeat, it is only learning how. —Bishop Woodcock.

The Gospel and the Nations

By the Rev. William G. Peck, S. T. D.

THE PROBLEMS of racial and national division are profoundly difficult, and they are specially important for us who profess the Catholic religion. For the Catholic Faith insists upon the principle of the organic solidarity of mankind. Apart from that principle, indeed, neither the doctrine of the Incarnation, nor the assertion of the Atonement, nor the conception of the Church would be intelligible. Yet, in view of the varieties included under the name of "man," from the dark pygmies flitting shyly in deep forests, to a New Yorker talking to a dictaphone in his office; and considering all the tremendous psychological as well as physical differences involved; and bearing in mind what I may call the apparent unrelatedness of much that is taken as human (for what vital connection is visible between the Maya civilization, for example, and our main modern stream?)—in view of such difficulties, this doctrine of the organic unity of the race is by no means self-evident.

Again, we have to admit the antagonisms which arise, apparently with the consent of nature, out of racial differences. There is a crude human instinct against the stranger, reflected in a thousand tribal laws, from beyond primitive Hellas, to modern times. We still feel these stirrings within us. With what depression of spirit have I proceeded, upon West-bound Atlantic liners, to the purser's office to receive my landing card! For I have been herded with all the "aliens" of the earth, while the proud "citizens" of the Republic have had their own window. But with what conscious superiority and expansion of the waistcoat, on the return journey, have I marched to the window labeled "British Only," while all the charming Americans I have met on the voyage have had to crowd in with the mob of "foreigners"!

Such elemental antipathies survive in us, however faintly, even if they become at length no more than something to joke about. I well remember the joy of the American clergy who took me to the Capitol in Washington and showed me pictures of British generals surrendering their swords to the conquering Americans. At Newport, R. I., I asked about a picturesque old ship I saw lying off-shore, and a friend alleged with tremendous glee and strong vulgarity that this was one of two ships that had once "just about shot the pants off the British navy." I should have felt crushed upon those occasions, had I not been able to reflect that, after all, the Americans who did these almost impossible things were mostly people of English blood. I told my tormentors that they simply proved to me that the English must really be a great people.

We could take all this back-chat as a joke. For men of true Christian culture, national quarrels are things to be forgotten, and racial antipathies exist only that they may be sublimated. The primitive reaction was once well illustrated in a *Punch* joke, where a picture showed the following scene:

Two British workmen were excavating a road, and both were down in the hole which they had made. A very polite Frenchman stood in the roadway above them, and in singularly broken English asked his way. One of the workmen listened for a moment or two, and unable to understand the stranger he turned to his friend in the hole.

"Wot's he say, Bill?" he asked.

"I dunno," said Bill. "Hit 'im in the jaw!"

That, it seems, is the primitive reaction to what is appar-

ently human but manifestly strange. There appears to be a challenge or a menace to one's own type, and the threat must be destroyed, or at least the stranger must be driven to admit his inferiority. And this prompting to conflict which seems to be naturally involved in the very fact of racial difference, appears to cast grave doubt upon the Christian assertions. Yet there are other considerations to be remembered. "The stranger within thy gates" did not always remain an enemy. Plato conceived a pan-Hellenic fellowship, even if he supposed that the Greeks would normally be found fighting "the rest." But upon the heels of Macedon came that universal thing called Rome, and the "Romans" who manned the Wall which still marches across the north of England, came from Spain and more remote lands. And at length came the Faith, calling Greek and barbarian, bond and free, to a new commonwealth which became known to itself and to the world as Christendom. And at any rate, no man who has received the spirit of Christendom is moved by the sight of a foreigner to desire to "hit him in the jaw." When Christendom was a living fact, its quarrels were family rows.

YET THE Christian Faith has never favored a mere cosmopolitanism. Account for it as we may, the modern nation emerged in Christendom. Some may argue that the nation arrived only as Christendom waned; but I think that is a false reading of history. I am all for the national mode: I regard the nation as the cultural sublimation of mere crude race. What I detest, and what I believe to be totally antipathetic to all Christian Faith and doctrine, is the nationalism which confuses the nation with the State, and sees in the Nation-State a self-caused and self-sufficient moral sovereignty. This is the disease of Europe which is spreading across the world. It came to its full statement in the teaching of Hegel, and it is capable of driving the world mad, as it has driven post-war Germany mad. When Herr Hitler says that the Germans make treaties but interpret them for themselves, he is proclaiming the logical consequences of Hegelian doctrine. He is announcing a world in which international intercourse is impossible. He is declaring the destruction of any common moral basis of civilization. And he is supported by all that fantastic jumble of superstition which first identifies God with the "folk-mind," then proceeds to declare that the Germans are the supreme "folk," and finally indicates that the Germans are God.

All this is only a naïve and childish disclosure of the secret superstition at the heart of all imperialism and nation-worship. It is the foe of internationalism. But concerning internationalism, there are two things to be said. In the first place, you cannot have it at all without nations. It is always to be distinguished from that wretched wraith of secularism which is called cosmopolitanism. The latter idea was first born in the brains of sophists, and it is unnatural, inhuman. At any rate, it is not internationalism, for it means the disappearance of national distinctions and cultures. It proposes to secure peace on earth by dressing the whole world in billycock hats and giving all men the same brand of cigarettes to smoke. We have come as near to that ideal as we safely can, without surrendering the last precious remnants of our humanity; but we have not come appreciably nearer to peace and goodwill. For the curious thing about the modern world is that it has made the

nations superficially more alike than ever, and has at the same time set them in a fierce rivalry by which they are in peril of accomplishing their common destruction.

BUT IF we are going to have internationalism, we must begin by having nations, for the same reason that if we are going to have society, we must have persons. The nation seems to be a valid human development, just as the family is a valid human mode. That is to say, the nation, while not an end in itself, is to be respected and preserved as an honorable means. Just as the family, without losing its integrity or its essential character, may be the means of a healthy society, so the nation, emerging at a time when a human world-consciousness was preparing, may be the means of a healthy world. And a truly nationalist political philosophy is bound to oppose all imperialism and all superstitions of race superiority, for the simple reason that if you believe in the validity of national life for one people, you must believe in it for any other people who exhibit those broad signs which mark national being; and you must treat with other nations upon a social footing.

The second thing to be said about internationalism is that it is impossible if you have nothing more than a number of nations. You must have an accepted ground of intercourse and conduct between nations. You must have a commonly received world-view. You must have, not indeed a uniform culture, but a common cultural basis. And although there is no space here to develop the argument, I am prepared to maintain that a true and complete internationalism is ultimately possible only if there is a common world-religion. And here again we see the consonance of the nation with Christian philosophy; for the Faith offers itself as the universal ground of culture, being, as Jacques Maritain has said, the greatest cultural stimulus, while refusing to be absorbed by any particular culture.

It is for this reason that Kant's *Essay on Perpetual Peace* leaves upon the discerning reader the impression of unreality. The author fails to understand the necessity for a prior spiritual contact between the states which are to make their pact. We see the importance of this demonstrated in the shortcomings of the League of Nations. The League may be the best expression of a common will to peace of which Europe is now capable; but that is not saying very much. It springs from no common spiritual root. It is a political device rather than a living organism. Its members have not sincerely abandoned their claim to ultimate sovereignty: they have not fully consented to a community of nations. And you cannot produce a community merely by framing rules: it must arise from deeper levels of life. Thus the League, while it includes among its friends vast numbers of sincere believers in the national principle, is always in danger of becoming the cat's paw of imperialists upon the one hand, and of cosmopolitan forces upon the other, and it is frequently difficult to discern, behind this or that policy, the real nature of the influences at work.

A League of Nations sharing a vital Catholic culture and tradition would be magnificent. But a League of Nations professing various "forms of Christianity," and indeed various religions, but yet largely secularist in fact, and in no single instance showing any real will to make the Gospel the sanction of policy, is not likely to prove an effective instrument for overcoming those shattering rivalries which now trouble the world. The nation is a mode of human cohesion designed for a Christian world order. The advent of secularism, coming swiftly upon the national development in the West, has made the national principle a perpetual menace to mankind. The nation has become an idol, just as the family once became an idol.

BUT Christian thought cannot accept either of the other alternatives. It cannot accept imperialism, for reasons too obvious to need stating. It cannot accept cosmopolitanism, because the genius of the Faith is social. Cosmopolitanism, the idea of one common and invariable culture in one worldwide community, is not social in any sufficiently subtle manner. It is an insane simplification. The notion of a world-community is right enough, rightly understood. There may be much to be said for a world-State, given a Christian world. But that community and that State would be intolerably barren and depressing if it implied a solitary and universal culture and type.

It has been my misfortune, in different parts of the world, to be hailed by a manifest Jew and by a full-blooded Negro, as a "fellow-

Britisher," and on neither occasion was I particularly pleased. Legally, I have no doubt, those gentlemen were speaking fact; but I think the legal fact artificial. If they had hailed me as a fellow *man*, I should have rejoiced in the contemplation of the spiritual truth. But there are things in me which come out of the soil of East Anglia, out of the English spirit of Chaucer and Shakespeare, out of the history of the English. May I not be allowed to make a humble contribution of these things to the stock of human welfare, without being crushed by the assumption that they are precisely the same gifts as come from ancient Jewry or from the African forests?

Out of our diversity, out of our variety, is to come, not a mankind everywhere alike, with the same fashions in dress, and singing the same comic songs, but the enrichment of all cultures by their influence each upon other. But, as I have said, this is impossible without a unified basis of culture, without some common human thing which is expressed in diverse cultures. And that common human thing must be humanity redeemed and made one in the universal Church. The diversity which is the flower of unity will come not with a sword, but with service. The mere superficial similarity, the universal commonplace of modern industrialism, has made a world of drab, external sameness, thinly concealing the underlying fires of hatred and enmity. For it happens that this world today works by a system which is bound to set nations



The Same Billycock Hats and the Same Cigarettes

in opposition. The fact that the whole world uses soap and matches does not unite men, while they must fight like tigers to sell each other soap and matches.

The oppositions continue. The quarrels still simmer. The false, superficial unification of the world may issue, any year, in the divisions of earth-shaking war. There is only one hope, that beneath all this fantastic disorder parading as order, the Gospel may be preached in all the world: the deep foundations of a world-order laid. I understand that the Episcopal Church has been having some difficulty in maintaining its foreign missions, and it is not alone in this. Yet the overseas missionary enterprise is the Church's greatest contribution to human welfare. It is the most important undertaking in the world. For the world will be one, at all events: one in a common chaos, or one in a common salvation.

Changes in the Christian Nurture Series

By the Rev. D. A. McGregor, Ph.D.

Executive Secretary, Department of Religious Education, National Council

THE CHRISTIAN NURTURE SERIES has been in use for many years and has rendered valuable service to the cause of Christian education. But it has been apparent for some time that changes in the materials must be made if the permanent values in the series were to be preserved. With the sincere hope of being able to conserve values by suggesting new methods, the department undertook the task.

These changes have been confined almost wholly to the pupil's leaflets. At first it was planned to substitute colored pictures for the black-and-white cuts. That plan, after it had received much publicity and favorable comment, had to be abandoned, however, because of the increased costs for both publisher and user. There will still be colored pictures but they will not be in the leaflets. A colored picture for each section or unit of the kindergarten and primary courses will be inclosed in a separate packet at a small additional cost.

When the changes in the pupil's leaflet had been made it was found necessary to provide some direction for the teacher. Each teacher's manual will, therefore, have a four or six page insert with specific suggestions for using the new material. For much of this new teacher's material the department is indebted to a committee of the department of religious education of the diocese of Chicago under the chairmanship of Miss Vera Gardner.

To the pupil's leaflets in grades A and B a section, For Fathers and Mothers, has been added at no increase in the number of pages. All the stories have been carefully edited; some of the pictures have been changed and many of the old plates have been renewed.

Brief suggestions to the pupil have been added to the pupil's leaflets for Grade I; these suggestions take the form of simple things to do at home, sometimes in line with the class program, sometimes independent of it. Some of the stories in the first sections have been completely changed; all have been carefully edited. There will be some new pictures. The leaflets will be four pages instead of six.

In Grade II slightly less elementary things to do are proposed for the pupil's home work; these activities may be a part of the class program or independent of it. The stories, carefully edited, have been changed in some cases. The leaflets, reduced from six to four pages, will carry some new pictures.

Work sheets make their first appearance in Grade III.
(Continued on page 763)

Churchwomen Today

Ada Loaring-Clark

Editor

Punctuality

ONE OF the most important things to be observed by Churchwomen is punctuality. It is very distressing to a clergyman to have late-comers at services or to the presiding officer of a meeting for women to saunter in too late to know what has occupied the attention of those who arrived on time. The ability to be on time is imperative in the business world, for no executive would permit employees to be continually late in arrival; and we find the person who is always a few moments late in meeting engagements seldom succeeds. Moreover the woman who fails to be "on time," be it for business or pleasure, is one who cannot be relied on in an emergency.

To instill the value of punctuality into the minds of our growing boys and girls who wish to accomplish things of value in life is an urgent responsibility for each one of us.

St. Faith's

WE ARE most interested in the very necessary training of our young women as Church workers. One of the students of St. Faith's has written to tell us of her life there and its routine, a letter which will inform all those who are thinking of fitting themselves as trained Church workers.

Miss V. Irene Warner says in part:

"The New York School for Deaconesses or 'St. Faith's House,' is a very busy house located on the cathedral grounds. We rise at 6:30. At 7:30 we go either to Morning Prayer in the Oratory or to the Holy Communion in one of the cathedral chapels. At 8 we breakfast, from 9 to 1:05 we have classes and study, with intercessions at noon. At 1:15 luncheon, 4:30 tea, 6:30 dinner, 9:15 compline and at 11 lights out. Every Friday evening we are addressed by well-known speakers. Our classes are not easy but very interesting. We study religious education, Church history, Old and New Testament, parochial ministration, doctrine, social case work, and missions. The course at St. Faith's covers two years. This year there are seven seniors and twelve juniors in the school. For ten weeks in the summer, at the end of the junior year, we shall train in St. Luke's Hospital. In the senior year we shall have work in the domestic mission field or some parochial work. The students in St. Faith's teach church school. There are about one hundred children who come from the neighborhood to our church school but are not connected with any parish."

St. Philip's Junior College

LIKE OTHER institutions which are not endowed, St. Philip's Junior College and Vocational Institute for Negroes of San Antonio, Texas, has had no small task to survive during these difficult times," says Miss A. Bowden, the president.

A new policy of operating on a cash basis has been pursued which has enabled this school to bring the fiscal year to a close without any deficit. The raising of a supplementary budget of \$5,000 has enabled the school to retain its coveted position in the community and in the educational world. This is one of the most valuable and encouraging colleges of our Church for the Negro race.

American Cathedrals

Pennsylvania, Harrisburg, and Delaware

By Clinton Rogers Woodruff

PHILADELPHIA is one of the few large centers of the Church in this country that have had no cathedral, although here, when Bishop White was serving at Old Christ Church, the American episcopacy had its beginning and the first general conventions of the Church were held. Numerous strong and influential congregations developed; but it was not until Bishop Ozi W. Whitaker's time that the suggestion for the building of a cathedral was seriously entertained.

With the opening of the parkway leading from the city hall in the center of the city to Fairmount Park, the proposal was revived. Plans for that improvement, prepared without consultation with the Church authorities, had indicated a site for a cathedral of the Episcopal Church. In time came the formation of a cathedral league, an organization of women working for the promotion of the project. For a while it looked as if the proposal for the erection of a handsome edifice on the parkway was to be realized. Services were held on the designated site. Meanwhile, Bishop Rhinelander, who had looked upon the project with favor from the start, succeeded in having the old Church of the Ascension, at Broad and South streets, renamed the Pro-Cathedral of St. Mary, the first in the long history of diocese.

In 1913 a formal movement was inaugurated and the idea and desire for a cathedral grew until All Saints' Day, 1919, when a charter for the "Cathedral Church of Christ" was granted, and the life of the project was carried on through joint alignment of the chapter with the vestry of the diocesan Church of St. Mary, as the former parish of the Church of the Ascension came to be known. This was considered the Bishop's church, until January 27, 1921, when the vestry transferred its work and property to the chapter of the Cathedral Church of Christ. Abandoning the parkway proposal, where an adequate site could not be secured, the supporters of the project turned attention to the possibility of securing a site at Belmont avenue and City Line avenue. Other locations were considered and finally, under the leadership of Bishop Garland, who had become an enthusiastic promoter of the project, a site of about 100 acres was purchased from the Houston estate, just north of the Upper Roxborough filters, on the Ridge road, near the county line, a little over a half-million dollars being paid for the property, part of it remaining on a mortgage which has still to be paid off. This is one of the highest points within the city limits, with a commanding view of the Schuylkill and the surrounding country. Objection arose to the site, as being too far out of the way, but Bishop Garland and others who favored the Roxborough loca-

tion argued that by the time the project is carried out, 25 or 50 years hence, the site will seem much more central and convenient, with the continued spread of the city's population and the development of its means of transportation. In fact, located as it is on one of the most commanding sites in Philadelphia, it will bear a relation to the city and the diocese as important and influential as the Washington Cathedral bears to the capital of the nation.

Topographical plans were then authorized and prepared under the skillful guidance of the architect, Frank R. Watson, a devoted Churchman. Then the chapter had a model made to show the general layout of the whole cathedral scheme and the opportunity offered for a remarkable group of church buildings. As the chapter was careful to point out, the models were in no sense architectural designs for the several buildings, but intended merely to show the availability of the site for the largest cathedral activities. The central structure shown was the cathedral, a huge cruciform building of Gothic design, with a high tower and a chapel in the rear of the tower, the chapel, the nearest to Henry and Ridge avenues, being the part to be under-



PHILADELPHIA CATHEDRAL GROUP

This architect's model and the photograph on the next page are reproduced through the courtesy of Frank R. Watson, Edkins, and Thompson, architects.

taken first. Surrounding it were shown other buildings, of semi-Gothic design, intended for the use of the synod, a chapter house, a bishop's house, a residence for the bishop coadjutor, a choir school, quarters for the younger clergy, a home for the aged, a Church school, and a number of individual cottages for such members of the clergy as may be connected with the work of the Cathedral center. Other diocesan institutions may also locate there in time, the whole plan being prepared with the thought that the Roxborough Cathedral would be a magnificent house of worship for those residing within motor-ing distance of the edifice and a great center of related religious activities such as a more restricted and confined central location could not provide. As a leading proponent of the plan said, "If we build there, according to this plan, we do not anticipate that it will all come about at once. Such a project takes years, many years, to realize. It may be a hundred years before it is fully realized. But who can say what Philadelphia may be like then or how the city then will regard the location? New York, when it started to build the great Cathedral of St. John the Divine, on Morningside Heights, thought its location was too far uptown. Today it is almost the center of greater New York."

On the other hand there were those who favored a more central location, who regarded a cathedral as a building that should be placed where it can be seen daily by thousands of



LADY CHAPEL, PHILADELPHIA CATHEDRAL
Photo by Ph. B. Wallace, Philadelphia

passersby, where great throngs of worshipers can be gathered together to attend services, to hear great preachers, and to listen to inspiring music. Theirs is the vision of the cathedrals of the Old World, like St. Paul's in London, Notre Dame in Paris, or the cathedral in Cologne, located where the crowds are greatest and where the ebb and flow of business and commerce constantly surrounds them. Presentation of both a majority and minority report on the Roxborough project served to operate as a check on the progress of the work. Coupled with it was a discussion of the site for the bishop's house and for a Church house, but as was pointed out in the majority report, this discussion may be more conveniently left to the future. What they saw was that, with the outlook for an early start on the erection of the Lady Chapel of the cathedral, there appears "to be no adequate reason for a further discussion of the desirability of the Roxborough site for the cathedral and its associated buildings or of the cathedral program, as formulated by the chapter."

And so it came to pass that on January 27, 1932, the chapter passed a resolution to prepare plans for the partial erection of the Chapel of St. Mary, which was to be the first building of the cathedral to be erected on the site.

On June 25, 1932, Bishop Taitt of Pennsylvania turned the first spade of earth at a service of blessing the site, thereby beginning the erection of the first unit of the Cathedral Church of Christ. Since then the building of the apse and three bays of the Chapel of St. Mary have been completed, so far as funds allowed, and services of the Church are being maintained.

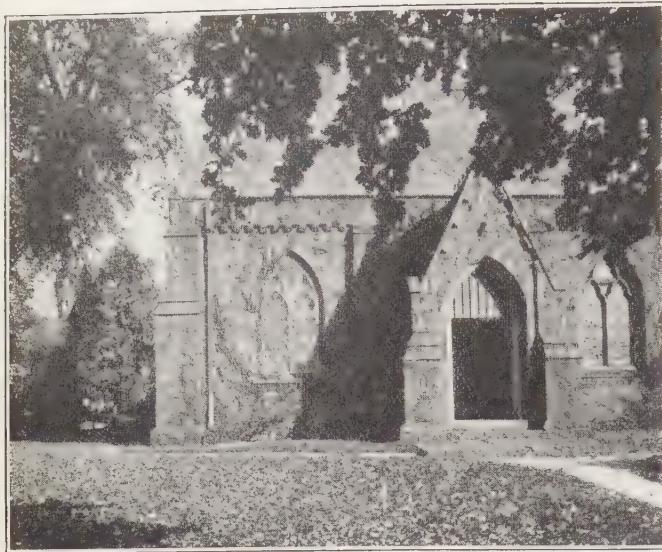
As described by Mr. Watson, the architect, "The cathedral group in Philadelphia's vision is a closely related and thoroughly organized system of buildings in which it will be possible to house everything pertaining not only to the cathe-

dral itself, but also to the administration of the diocese. This group consists of a synod hall, diocesan offices, library, museum, chapter house, and bishop's residence arranged about the cloister garth on the south side of the cathedral. A large plaza on the north is enclosed by the sacristies, the gate towers, the choir school, and a portion of the canons' residences. The latter also form the southern boundary of the canons' court, the northern side of which is formed by the dean's residence and a community building for priests and deacons, in which will be housed, under the senior canon, young clergymen in training after ordination. The bishop coadjutor's residence becomes a part of this group at the west end of the canons' court. The scheme also contemplates the assignment of a portion of the beautiful site to residences for retired clergymen who have families, setting apart areas of moderate size on which appropriate individual homes may be erected, where the retired clergyman may spend the remaining days of his life in the joy of his own home and garden, and in the environment which the cathedral and its group will create. A village of cottages for attendants is also contemplated. The carillon tower is designed to accommodate a complete set of bells similar to those so familiar in the Netherlands. St. Mary's Chapel, the carillon tower with its minor transepts and the choir of the cathedral—the easternmost units of the final scheme—will create a noble cathedral church of ample dimensions and architectural importance to serve the diocese for a generation; and will in no way affect the future development of the greater building and its coordinate group."

THE CATHEDRAL Church of St. Stephen in Harrisburg was originally a parish church, having been organized as a cathedral as late as 1931. The Bishop designates as dean the rector who has been called by the vestry. The diocese



EXTERIOR, HARRISBURG CATHEDRAL



CATHEDRAL OF ST. JOHN, WILMINGTON, DEL.
The Southwest Door

has no control whatever over the cathedral nor has the Bishop except the courtesy extended to him by his office. So far the conversion does not seem to have been of very great value.

ST. JOHN'S Church, Wilmington, Del., has had a long and very creditable history as a parish and only last year was given the title of a diocesan church or cathedral parish. This was not done by any action on the part of the diocesan convention, but by pronouncement of Bishop Cook with the consent and approval of the vestry of St. John's. After consulting with those versed in Church law, he was advised that his feeling in the matter was the correct one, that the Bishop had a right to choose a parish as the place of his cathedral so long as there was no merging of property interests. This is the plan he is carrying out. The parish continues to function as a parish under the direction of the dean, who is also rector of the parish, and they continue in control of the property and dependent, as before, for support on the contributions of its people. The diocese has not become responsible for parish maintenance. At the same time it gives a center for diocesan work, a Bishop's office, and diocesan workers are in the roomy parish house, for which the diocese pays rent; the Bishop has a pulpit which he can call his own and use as occasion demands and the parish becomes a norm of worship for the diocese and standards of work in parish activities. Bishop Cook expects to make a very distinct use of it as a place for special preaching, more especially for the revival of evening services and a center for such community religious celebrations as continually arise. He is enthusiastic about the arrangement and feels that the move is of advantage both to the parish and to the diocese.

As yet the matter of organization has not been completed. The plan is to create a chapter in which the parish will be represented through its wardens or other members, and the diocese through the Bishop and others chosen from the officers of the diocese. This chapter is not intended to interfere with the parish work and activities, but will have charge of those plans and services in which the church is used for diocesan activities.

THE CHRISTIAN man who says that he does not believe in missions should apologize for calling himself a Christian. To be a Christian is synonymous with being a missionary.

—Bishop Woodcock.



INTERIOR OF THE HARRISBURG CATHEDRAL
The High Altar



CHOIR SCREEN, DELAWARE CATHEDRAL

St. John's, which received cathedral status last year, is at present the newest cathedral of the American Church.

Summer Schools and Conferences

REPORTS from many sources indicate that an unusually large attendance is to be expected at Church conferences, summer schools, and camps in every province this year. Nearly all are offering full coöperation with the Forward Movement, some by special Forward Movement courses and some by laying stress on the Movement in the regular courses that have been taught in past years. The following list supplements the one printed May 30th.

NATIONAL CONFERENCE ON RURAL CHURCH WORK

THE FOURTEENTH National Episcopal Conference on Rural Church Work will meet again this year in connection with the Rural Leadership School at the college of agriculture, University of Wisconsin, Madison, Wis., June 29th to July 10th. The Ven. Harrison W. Foreman, Archdeacon of Erie, is leader and chaplain of the conference.

Spiritual Life of the Clergy, the Coöperative Movement and the Church, and Training Young People for Parish Leadership, are three among the many and varied subjects to be dealt with at the conference, according to plans announced by the Archdeacon.

Bishop Casady of Oklahoma and Bishop Whittemore, coadjutor of Western Michigan, who will conduct a conference on The Forward Movement in Town and Country Churches, will take leading parts in the conference. The national conferences on town and country Church work coincide with the Rural Leadership Summer School conducted by the University of Wisconsin and are considered to be among the best Church conferences in the whole country.

Some of the most vital topics before the Church today will be discussed at the clergy and women's conferences, including the following: The Minister a Spiritual Factor in the Community, Ideals for the Country Church, Community Organization and Leadership, Preventing Juvenile Delinquency in Town and Country, The Spiritual Life of the Clergy, The Coöperative Movement and the Church, Facing Facts in Rural Fields, Training Young People for Parish Leadership, and Church Missions of Help in Rural Fields.

Discussion leaders of these and other topics at the Church conferences include the Rev. Dr. Edwin G. White, pastor of a group of churches near Geneva, N. Y.; the Rev. David W. Clark, dean of the Niobrara Deanery, district of South Dakota; the Rev. Richards R. Phelps, rector of Trinity Church, London, Ohio; the Rev. Rolin D. Malany, rector of Trinity Church, Alpena, Mich.; the Rev. Frederick F. Haworth, Trinity Church, Erie; the Rev. Almon R. Pepper, executive secretary of the national Church Mission of Help; Miss Monica V. Howell, secretary of the Montana Correspondence Church School; Mrs. David W. Clark; and Miss Edna Eastwood, executive secretary of the Daughters of the King.

The basic courses and conferences as offered by the University of Wisconsin are especially timely and strong, Archdeacon Foreman reports. Among the courses offered by the University are: The Sociology of the Modern Community, Rural Life and Its Community Organizations, Larger Social Movements Influencing Modern Society, After the AAA What? Family Welfare and Public Relief, Personality and Social Adjustment, and Modern Educa-

tional Trends. In addition to the regular courses, the university offers daily conferences on Church and social work among Indian groups, Community Case Studies and Visits, and Rural Recreation both in theory and practice. The lecturers giving these courses include Prof. Roy J. Colbert, a Churchman, Professors J. L. Miller, A. F. Wileden, B. H. Hibbard, Helen Clarke, J. H. Kolb, Kimball, Frank C. Holt, A. L. Masley, and G. E. Linquist of Lawrence, Kansas.

There will be two groups for Church leaders, the clergy in charge of Archdeacon Foreman and the women's group under the leadership of Miss Monica V. Howell of Helena, Mont. It is hoped that each group will occupy a fraternity house, as in other years.

There is still some scholarship aid available for such clergy and women workers as may need such assistance. Requests for information, or scholarship aid, should be addressed to the Ven. Harrison W. Foreman, 1045 West 6th St., Erie, Pa.

NEW ENGLAND

Wellesley Conference

THE 32d Wellesley conference, held June 22d to July 3d this year on the campus of Wellesley College, offers a program designed to present all that is best and most helpful to Church workers in relation to modern development and the eternal verities. In the department of Church work there are three Bible courses led by the Rev. Drs. Cuthbert A. Simpson and Burton Scott Easton of the General Theological Seminary. Of two courses for the clergy, one to give an historical background is presented by the Rev. L. C. Lewis of Philadelphia, and one on the clergyman's relation to modern intellectual problems is led by the Rev. Dr. Theodore O. Wedel, secretary for college work in the National Council. Dr. Lewis is also giving

a course on the history of the Episcopal Church and Dr. Wedel one for young people on the fundamental teachings of Christianity. A course for young people and their leaders will be led by Frances Arnold, program adviser for the National Girls' Friendly Society. Bishop Campbell, recently resigned from Liberia, will take up the "Board course" for 1936 and 1937, discussing the recommended textbook, *Whither Africa?* A discussion group on the challenge of the rural areas in this country will be led by the Rev. Gerald V. Barry. Two courses will be given for leaders in religious education, one on Church school work by Mildred Hewitt, educational director at Christ Church, Cambridge, Mass., and the other on education in play and game by Letitia Stockett of Baltimore. A course for beginners in Church school teaching will be presented by Marjorie Martin Raymond, vice-president of the Boston Church school union. Bishop Keeler, Coadjutor of Minnesota, who will be director of the conference for the third year, will continue his series of talks on personal religion. Liturgical worship and drama will be presented in a course conducted by the Rev. Morton C. Stone of Bronxville, N. Y. The drama group will prepare and present during the conference a liturgical pageant for Lent, *The Oblation of the Cross*. In directing this, the Rev. Dr. Stone will be assisted by Mrs. Laurence F. Piper.

The school for Christian social ethics offers three courses, one lead by its dean, the Rev. Dr. Norman Nash of the Episcopal Theological School, on family relations; one on the Gospel and social action, given by Dr. Frederick Grant, dean of Seabury-Western Theological Seminary; and the third on modern industrial problems under the direction of the Rev. William B.



AN OUTDOOR SERVICE
At the New York City Mission's Camp, Wiltwyck, N. Y.

Spofford, managing editor of the *Witness* and secretary of the Church League for Industrial Democracy.

The ever-growing music school of the conference, of which Frederick Johnson, F.A.G.O., of the Church of the Advent, Boston, is dean, will present a course on organ playing from the technical standpoint and one on analytical study of anthems and services of great composers. The daily hour given to the study of choral worship will be led by Everett Titcomb, of the Church of St. John the Evangelist, Boston, and a period will be given to the discussions of problems in Church music by a series of distinguished speakers. Organ recitals and meetings of the conference chorus will be aids toward practical musical knowledge.

The Rev. Theodore P. Ferris of Grace Church, New York, will be chaplain of the conference, and Miss Marian deC. Ward, 180 Commonwealth Ave., Boston, may be addressed for further particulars.

Vermont Conference on Church Music

The second Vermont diocesan conference on Church music will be held at Bishop Hopkins Hall, Rock Point, Vermont, July 6th to 9th, under the direction of Ray Francis Brown, instructor of music and organist at the General Theological Seminary, assisted by the Rev. E. Briggs Nash, rector of St. Paul's Church, White River Junction, Vermont. Lectures and discussions on such topics as Music and Worship, the Hymnal, Chanting, Plainsong, Organ Music, Choir Training; choir practices in which all who attend the conference are expected to join; and the services of the choral Eucharist, choral Evensong, Morning Prayer, and Litany, are planned to fulfill the purpose of the conference: to improve and enrich the music of the Church services throughout the diocese. It is hoped that each parish and mission will have at least one representative at the conference. Further information may be obtained from the Rev. Emmett P. Paige, Poultney, Vermont, chairman of the Bishop's committee on the conference.

PROVINCE OF NEW YORK AND NEW JERSEY

Interdiocesan Summer School

THE INTERDIOCESAN summer school and conference of the dioceses of Rochester and Western New York will be held at Alfred University, Alfred, N. Y., June 28th to July 4th. A program covering every important phase of the Church's life and work will be offered by competent instructors, and Fr. Chalmers of the Order of the Holy Cross will be the chaplain. The conference is open to all young people between 17 and 25 years of age.

More detailed information about the conference may be obtained from the Rev. A. F. Freeman, 237 North St., Buffalo, N. Y.

Provincial Conference on Rural and Social Work

The New York and New Jersey provincial conference on rural and social work was incorrectly listed in the May 30th issue of THE LIVING CHURCH as to be held in July. The correct date of the conference is June 22d to 26th.

PROVINCE OF SEWANEE

Sewanee Summer Training School

THE THREE divisions of the Sewanee summer training school, to be held July 28th to August 25th at the University of the South, will carry out the traditions of Sewanee's 25 years of service. The clergy school to be held July 28th to August 7th under the direction of Bishop Morris of Louisiana presents the following courses and leaders: The Thomistic Approach to Modern Theological Problems, led by the Rev. Dr. R. K. Yerkes, professor of systematic divinity of the theological school of the University of the South; Christian Frontiers in America, by Bishop Mitchell of Arizona; and Youth and Education, by Miss Mabel Lee Cooper, secretary for leadership training of the national Department of Religious Education. A seminar will be held at noon each day. The Rev. Dr. R. Bland Mitchell, rector of St. Mary's-on-the-Highlands, Birmingham, Ala., is associate director of the clergy school.

The adult division, to meet July 28th to August 11th with the Rev. Moultrie Guerry, chaplain of the University of the South, as director, and the Rev. Dr. Theodore O. Wedel as chaplain, presents the following courses and leaders: Studies in Social Values, by Roy J. Colbert, Ph.D., professor of sociology and

economics and chief of the extension bureau, the University of Wisconsin; Christianity in Our Pagan World, by the Rev. Dr. Wedel; Christian Internationalism by Samuel J. Hocking, professor of history and political science at the University of Alabama; Church History, by the Rev. Dr. Charles L. Wells, Dean of the theological school of the University of the South; The Purpose and Program of the Church, by Annie Morton Stout, educational field worker in the province of Sewanee, who will take as the textbook, H. C. Munro's *Christian Education in Your Church*; and Church Music, by F. Arthur Henkel, organist of Christ Church, Nashville, Tenn. In addition to the regular courses, a number of interesting addresses will be given by leaders in the conference and others, and seminars on Race, Religion, College Work, the Forward Movement, World Peace, Rural Work, Woman's Auxiliary, Young People, and Pageantry will be held. Three courses on the Bible will be given: an introductory course led by the Rev. Dr. Roy C. Yerkes; Life of Christ, a study in St. Luke's Gospel, by the Rev. Moultrie Guerry; and Life of St. Paul, by the Rev. Gardiner L. Tucker, educational executive secretary of the province of Sewanee.

In the field of missions and Church extension a course on Africa will be given by the Rev. Herbert A. Donovan, a former missionary to Liberia, and one on the Church in America Today, by Bishop Mitchell of Arizona.

A number of courses will deal with methods, including: Developing a Christian Personality, a study of the pupil, by Miss Mabel Lee Cooper; a Woman's Auxiliary Seminar led by Mrs. D. D. Taber, field worker of the National W. A.; Nursery and Kindergarten Methods and Materials, led by Evelyn Spickard, M.S.E., director of religious education at the Church of the Atonement, Chicago; The Opportunities of Primary Supervisors and Teachers by Rosalie Wilson, educational worker at St. Paul's Church, Winston-Salem, N. C.; Junior Methods and Materials, also led by Miss Wilson; Junior High Methods and Materials, by Mrs. Shubael T. Beasley, educational worker at St. John's Church, Memphis; and Senior Methods and Materials, also led by Mrs. Beasley.

The young people's division, August 11th to 25th, will have as its theme this year, *Forward with Christ*, and is directed by the Rev. Alfred Loaring-Clark, rector of St. John's Church, Memphis. Courses and leaders are as follows: Christ Leads Us Forward, by the Very Rev. Raimundo de Ovies, Dean of St. Philip's Cathedral, Atlanta; YPSL Program Building, by the Rev. Henry L. Louttit, rector of Holy Trinity Church, West Palm Beach, Fla.; Forward on the College Campus, by Sarah Louise Starr, worker among college students at the University of Georgia; Christ Our Leader, a life of Christ, by the Rev. Dr. Gardiner L. Tucker, educational executive secretary of the province of Sewanee; YPSL Administration, by the Rev. Mr. Louttit; The Prayer Book, by the Rev. Richard A. Kirchhoffer, rector of Christ Church, Mobile, Ala., and associate director of the young people's division; Church Teachings, by the Rev. Henry Bell Hodgkins, rector of St. Peter's Church, Columbia, Tenn.; and Christ, the World Leader, by the Rev. Mr. Loaring-Clark. The provincial Young People's convention will be held in connection with the conference, August 14th.

A provincial educational conference for the provincial staff, diocesan chairmen of religious education, and diocesan and parochial directors of religious education, will be held July 27th and 28th. The college workers' conference for clergy and lay men and women who work with college students will be held July 28th to August 11th, under the direction of the Rev. Dr. Wedel. August 6th to 10th will be the provincial Woman's Auxiliary week-end, and the 8th and 9th will be the laymen's week-end.

East Carolina Camps

The East Carolina Young People's Service League conference at Camp Leach from June 14th to 28th, under the direction of the Rev. George S. Gresham, will have the following courses and leaders: Building Programs Around Social Gospels, by the Rev. Jack Rountree, Kinston, N. C.; Christian Ethics for College Students, by Miss Annie Morton Stout, Memphis, Tenn.; Forward in Parish and Diocese, by the Rev. Walter R. Noe, Wilmington, N. C.; Forward for God Through His Church, by the Rev. John Irwin, New York City; Christian Missions, by the Rev. Edward Moseley, Williston, N. C.; What Churchmen Ought to Know and to Do, by the Rev. Alexander Miller, Wilmington, N. C.; and Confirmation Instruction, by Bishop Darst, the dioc-

esan. The junior camp for boys, aged 12 to 14, will also be directed by the Rev. George S. Gresham. It will be held June 28th to July 12th. The junior camp for girls will be held July 12th to 26th under the direction of Miss Maxine Wastfall, and the midget camp for boys and girls, aged 9 to 11, will be held under the direction of the Rev. James Beckwith, July 26th to August 2d.

Camp Gailor-Maxon

At Camp Gailor-Maxon, Tennessee diocesan summer conference for young people, a number of well-known Church leaders will give their services from June 22d to July 2d. The Rev. Dr. Charles F. Blaisdell will be the chaplain, and the Rev. Messrs. Thomas R. Thrasher, Paul E. Sloan, and Battle McLester will give courses. Other leaders expected to attend are the Rev. Alfred Loaring-Clark, Miss Ruth Loaring-Clark, Fr. Adams, Junian Yates, Mrs. Harry Adams, Mrs. W. E. Barnes, and Mrs. R. J. Stanage, and Mr. and Mrs. William Ogill. Any young person between the ages of 11 and 25 years is eligible for the conference and may obtain further information by writing Mrs. R. W. Nicholson, 201 Parkview Hotel, Memphis.

PROVINCE OF THE MIDWEST

Marquette Summer Conference

THE ANNUAL summer conference of the diocese of Marquette will be held at Fortune Lake June 26th to July 3d, with the Rev. Thomas Foster as Dean of the conference and the Rev. H. S. Ablewhite as chaplain. The members of the faculty are as follows: the Rev. Dr. Walter F. Tunks, rector of St. Paul's Church, Akron, Ohio; the Rev. F. D. Tyner, rector of St. Luke's Church, Minneapolis, Minn.; Miss Gwendolyn G. Thomas of the executive staff of the diocese of Minnesota; the Rev. Dr. Glen A. Blackburn, rector of St. James' Church, Sault Ste. Marie, and archdeacon of the Sault; and Miss Margaret Densmore, educational secretary for the Woman's Auxiliary in the diocese of Minnesota.

PROVINCE OF THE NORTHWEST

The Minnesota Summer Conference

THE CONFERENCE for Church Workers for the diocese of Minnesota will be held at Carleton College, Northfield, June 14th to 24th. Courses on Youth under the chairmanship of the Rev. E. Croft Gear will be held as follows: The Place of Youth in the Life of the Church, by Gwendolyn G. Thomas; The Prayer Book, Catechism, and Church Symbolism, by the Rev. Linn W. McMillin; What Is Christianity? by the Rev. Dr. T. O. Wedel; An Introduction to the Study of the Bible, by the Rev. Mr. Gear. Mrs. Robert R. Cargill is chairman of the Church school courses which are as follows: General Church History, by the Rev. Linn W. McMillin; Junior Department Methods, by Miss Mary A. McKinlay; The Parish Program of Religious Education, by Miss Edna Eastwood; and Story Telling in the Church School, by Mrs. Cargill. Four courses are given for Church women under the chairmanship of Miss Margaret Densmore, including: Ministering to the Isolated, by Miss Edna Eastwood; Church Women in Action, by Mrs. David R. West; The Missionary Philosophy of the Early Church, based on the Study of the Acts of the Apostles, by the Rev. Mr. Gear; Modern Psychology and the Christian Faith, by the Rev. Dr. Paul S. Kramer. Courses of general interest are Family Foundations, by Dean Ward; The Church, Catholic and Protestant, by the Rev. Dr. Kramer; The Church at Work, by Bishop Keeler, Coadjutor of Minnesota; and Religious Drama and Pageantry, by Miss Mary A. McKinlay, who is chairman of this group of courses. The Very Rev. V. Ottmer Ward, dean of the Faribault Cathedral, is director of the conference and dean of the faculty, and Bishop McElwain of Minnesota is chaplain. Miss Mabel L. Kelly is secretary of the conference.

Nebraska Summer Conference

The summer conference for Church workers of the diocese of Nebraska will be held the week of June 16th to 23d at Doane College, Crete, Nebr. The Rev. Frederick P. Houghton, representative of the National Field Department, will give a course on Missions and the Forward Movement; the Rev. Carter H. Harrison, rector of Trinity Church, Lawrence, Kans., one on Christ and Problems of Christian Living Today. The Rev. Oscar C. Taylor, St. Matthew's, Alliance, Nebr., will present The

Prophets, "Men Who Stood Alone." The Rev. Richard Harbour, Christ Church, Warrensburg, will give a course on the Life of Christ; and What a Christian Believes and Why, studies in religious philosophy, will be given by the Rev. R. Mitchell-Harris of St. Thomas' Church, Falls City, Nebr. The dean of the conference is the Rev. H. E. Asboe, Christ Church, Beatrice, Nebr., and the chaplain is the Rev. Mr. Harris; the executive secretary is Eleanor B. Sprague.

PROVINCE OF THE SOUTHWEST

Provincial Young People's Conference

THE TENTH provincial young people's conference of the province of the Southwest will be held at Winslow, Ark., July 6th to 18th, under the auspices of the Federation of Episcopal Young People of the province, followed by the twelfth annual meeting of the Federation July 18th and 19th. Living Triumphanty, a course dealing with both the personal and social emphases in religion, will be presented to the entire conference. Other courses are How Our Bible Came to Be, Jobs and Marriage, and Why Religion? Only one of these courses may be selected as they run concurrently.

The faculty of the conference includes Bishop Spencer of West Missouri, director; Miss Dorothy May Fischer, National Secretary of Young People's Work; the Rev. Gardiner M. Day, literary editor of the *Witness*; Miss Alice Rex, field worker, Church League for Industrial Democracy; the Rev. John L. Hady, chaplain of the University of Missouri and St. Stephen's College; the Rev. Thomas N. Carruthers, rector of Trinity Church, Houston, Tex.; and Miss Helen Lyles, director of religious education in the district of North Texas. The executive secretary of the conference will be Miss Lynette Giesecke, secretary for young people's work in the diocese of Texas.

North Texas Young People's Conference

THE eighth summer conference of the young people of the missionary district of North Texas will be held at Lubbock from June 22d to July 2d under the direction of Bishop Seaman. Courses will be offered for credit on the national Accredited Leaders Association, two of these being Social Teachings of the Bible, presented by the Rev. W. P. Gerhart, and the History of 20 Church Heroes, by the Rev. P. K. Kemp. Bishop Seaman will lead a conference hour on Personal Religion. Emphasis will be placed on the four-fold program of worship, study, fellowship, and service. Miss Helen Lyles, Box 907, Canyon, Tex., is in charge of registrations.

PROVINCE OF THE PACIFIC

Summer School in Religion

THE ST. MARGARET HOUSE summer school in religion, held in concurrence with the summer session of the University of California, will be divided into two-week periods, beginning on June 29th, July 13th, and July 27th, for any one of which students may register.

A course in religious philosophy will be given by Dr. Elliot Van N. Diller, assistant for students' work at All Saints', Palo Alto, Calif.; one on the Bible by Miss Ellen B. Gammack, student secretary of St. Margaret's House; Personal Religion, by Deaconess Anna G. Newell, dean of St. Margaret's; The Historical Approach to Religion, by Dr. George P. Hedley, assistant director of the western summer school for workers; Religious Education, for which a tutor had not, at latest reports, been designated; Women's Church Work, by Deaconess Newell; Student Work, by Miss Gammack; Work for Young People, by Mrs. Berta Diller; and Recreation, by Mrs. Diller. Spencer Miller, Jr., consultant in industrial relations of the National Council, will conduct a seminar in Essential Elements in a Christian Social Order, and on one evening each week a lecture will be given on some aspect of religion by an authority in the field selected.

Requests for further information may be addressed to the Dean of St. Margaret's House, 1820 Scenic Ave., Berkeley, Calif.

Loyalty Oaths

I HAVE gladly taken an oath of allegiance to the Constitution several times, and would do so of course any time as a citizen, but I should object to doing so in order to exercise my office as a bishop in the Church of God.

—Bishop Sherrill.

In the World's News

ANXIETY characterized the European situation last week as the Popular Front administration of Premier Leon Blum took office in the midst of a general strike in which nearly one million workers took part. On Monday of this week, however, a settlement appeared to have been reached through an agreement announced by the Minister of the Interior and strike leaders said they would order strikers immediately to begin evacuating occupied factories. Legislation providing for a 40-hour week, paid vacations in private industry, and collective contracts is expected to be enacted immediately to meet the demands of workers.

The general strike was apparently engineered by the Communists and other extreme radical elements in order to embarrass the moderate supporters of M. Blum's government. The new premier, however, issued a warning that not Communism but Fascism would triumph if the coalition government failed. In either event it would mean the death of democracy in one of the only two great European powers that still maintain a truly democratic form of government.

THE INTERNATIONAL SCENE

JAPAN is pouring troops into North China, continuing efforts to gain control over Chinese trade and government. First the moves were to gain indirect control over trade. Now soldiers follow the trade. Troops are going into Tisutsin and Peiping. The bombing of a train is the alleged reason. Japan charges Chinese students were responsible for the plot. But reports indicate that no one was hurt in the bombing. The Japanese consul at Nanking, General Suma, said recently, "The situation is such that China must choose between mutual interdependence with Japan or war with Japan. I have definitely stated to General Chiang Kai-Shek that . . . Japan must advance straight ahead." So China, itself torn by internal strife between northern and southern factions, must choose and Japan must advance. And the world makes no extensive protest over this nefarious business.

The Foreign Policy Association has issued a special report on the situation in the Free City of Danzig, openly charging that the Nazis have been carrying on a "growing terror" there. The Free City is governed by a commissioner appointed by the League of Nations. Despite the efforts of the League to give the city a decent government, Danzig has become, says the report, "to all intents and purposes a miniature Reich since Hitler's accession to power in Germany. . . . The Nazis have introduced what amounts to conscription in the Free City."

Because King Carol insists on having his paramour with him, a half million peasants have risen in protest in Roumania. The powerful Peasant party was founded in 1918. It staged a monstrous demonstration in Bucharest in which 120,000 persons took part. It is estimated that another 400,000 took part in meetings and parades in other parts of the country. The leader of the Peasant party is Ion Mihalache.

The promptness and unanimity of the British government in dealing with the budget leak attributed to Mr. J. H. Thomas, former Secretary of Colonies, contrasts favorably with the long-drawn-out and highly malodorous proceedings in the Teapot Dome case in this country and the Stavisky scandal in France. Mr. Thomas resigned three weeks ago after an inquiry indicated that he gave secret information on the budget proposal that enabled friends to take out insurance against tax raises. A special tribunal has now made a formal report, stating that Mr. Thomas made an "unauthorized disclosure" of budget information.

RELIGION ABROAD

THE ROMAN CATHOLIC world has just held a series of impressive celebrations as Pope Pius XI entered his eightieth year on May 31. In Rome more than 40,000 persons, including 10,000 pilgrims from all parts of the world, gathered as the Pope said a special Mass in St. Peter's. There were about 100 pilgrims from the United States.

More than seventy persons have been killed in Palestine riots and demonstrations carried on by Arabs as a continued protest against further Jewish immigration. Arab youths are playing a large part in the movement. Buses are being fired upon. Pedestrians are being shot down. First the government was tolerant. Lately, it has strengthened the armed forces and adopted more stringent methods. There is much intolerant sentiment among the Arabs both against the "infidel Jews" and against the "infidel government." Palestine is governed by Great Britain under a mandate from the League of Nations. Is there hope of conciliation in this complicated situation? It would appear that the possibility of Jewish-Arab understanding is now more remote than it has been for a long time. Many Arab groups are now in a state of rebellion, and for the immediate future relations between the religious and social groups of Palestine are being largely determined by the use of rifles.

The German government announces that it will put on trial during the next few months 276 monks of the order of St. Francis and the Congregation of Merciful Brethren, charged with immorality. That the government would make this move has been predicted for two months by Prince Hubertus von Loewenstein of the royal house of Bavaria, now an exile from Germany. Prince Loewenstein says the charges are ridiculously false and that they have largely been trumped up by faked photographs and by traps set for the unsuspecting. The *Nation* observes, "Two have already been sentenced to four and eight years' penal servitude respectively, and in view of the fact that some witnesses for the prosecution are feeble minded charity wards of the monasteries, there is not much hope for the others." It also appears that Berlin will be cleaned up so far as anti-Semitic posters are concerned during the Olympics. But the government is worried because a few of the independent Protestant clergymen will not keep silent about conditions. New measures of restriction for this group are being considered.

NATIONAL AFFAIRS

SEVERAL weeks ago in throwing out the Guffey Coal Act the majority of the Supreme Court held that the Federal government could not enact a system of wage control because this power belonged only to the states. Now, in voiding New York's minimum wage law for women, the majority of the Court say, in a 5 to 4 decision, that a state can't enact a minimum wage. The reason given is that it violates the due process clause of the Constitution, and that women must have freedom to bargain for their wages.

This was a most significant decision. The test case was over the laundry industry. The great majority of the laundry employers of New York wanted a minimum wage law, and the labor forces of the state were for it. The legislature carefully enacted a law which eminent lawyers felt met the objections of a previous ruling of the United States Supreme Court. Among the minority was Chief Justice Hughes, who, in a separate opinion, said the law was reasonable, the end sought was legitimate, and the methods sought were appropriate. Much more caustic was the minority opinion by Justice Stone,

who accused the majority of imposing their own "economic predilections" in making their decision. Thus a Justice of the Court practically accuses his colleagues of "rule by the judiciary."

The sudden death of Speaker Joseph W. Byrns of the House of Representatives threw Washington into mourning and delayed the adjournment of Congress, which had been set for June 6th. Their work unfinished, the two Houses took a temporary recess in order to permit Republican members to attend their party convention in Cleveland, which opened on Tuesday of this week. It is now anticipated that Congress will not adjourn until the latter part of next week, at the earliest.

President Roosevelt and his Cabinet, the members of the Supreme Court, the diplomatic corps, and both Houses of Congress attended the late Speaker's state funeral in the House chamber, and the President then went on to Nashville to attend the burial service there. While not as widely known throughout the country as some of his predecessors, Speaker Byrns was recognized in Washington as an eminently fair and able presiding officer. His successor as Speaker is Representative William B. Bankhead of Alabama.

On the eve of the opening of the Republican convention, Governor Landon loomed as the virtually certain choice of the delegates, and predictions that he would be nominated on the first or second ballot were freely made. A last minute "stop Landon" drive held little promise of success. As to the Republican platform, indications were that it would have many liberal provisions and would, curiously enough, emphasize states' rights, hitherto a characteristic Democratic doctrine.

For the first time in the history of the major political parties a four-plank platform for the maintenance of peace will be presented for adoption to the Republican and Democratic conventions. The platform has been approved by representatives of the thirty-four leading peace organizations affiliated with the National Peace Conference and will be presented to the two conventions by Dr. Walter W. Van Kirk, director of the conference. The four planks cover (1) economic policies, tariff, and trade; (2) national defense; (3) neutrality legislation; (4) international coöperation.

RELIGION IN THE U. S.

THE OXFORD GROUP, led by Dr. Frank N. D. Buchman, has held an impressive ten-day assemblage at Stockbridge, Mass. This group aims at reëstablishing a First Century Christian Fellowship. One of its main methods is public confession and sharing of experience. The Oxford Group is also notable for the way it has attracted the fortunate and the wealthy. Buchman has been an evangelist to these people, and the startling response to his word is largely due to the fact that our society is rotten at the top. Many of these people are sick and tired of their own ways of living, and are in a repentant mood. Buchmanism is nothing new so far as ideas go. It is simply Protestantism organized in a different way and with a "group method" of confession. Mr. Buchman asserts he will form no new denomination. He wants his followers to remain in the churches of their choice. The group has little or no dogmatic basis.

A "good-will trio" consisting of a Jewish rabbi, a Jesuit priest, and a Protestant minister has concluded 113 meetings in the course of a two-months' tour from coast to coast and back again. The final meeting was in Philadelphia where the Rev. Michael J. Ahern, S.J., of Weston, Mass., Rabbi Morris S. Lazaron of Baltimore, and the Rev. Everett R. Clinchy of New York, gave out their impressions. The trio visited 27 cities in 12 states. They addressed 45,000 persons in audiences

and spoke over the radio in 14 centers. The members of the trio were unanimous in saying that relations between religious groups have been improving. In spite of Black Legions, the people are regaining their sense of humor and their appreciation of differences, say these observers.

NOTES FROM HERE AND THERE

Dr. John Alfred Morehead, for twelve years president of the Lutheran World Convention, died on June 1st. . . . Dr. Henry B. Master was elected moderator of the Northern Presbyterian Church. . . . The Church of Jesus Christ of Latter Day Saints (Mormons) announced a plan to take 88,000 Mormons off of government relief by October 1st and assume their care through denominational channels. . . . On his 79th birthday Pope Pius XI warned pilgrims from many nations: "Above all, guard yourselves against the dangers and insidiousness of Communism, against those who are false prophet." . . . Dr. J. Gresham Machen, fundamentalist leader who with six other clergymen was expelled from the Presbyterian ministry, was invited to become a bishop in the "Apostolic Episcopal Church."

Changes in the Christian Nurture Series

(Continued from page 755)

They are very elementary. They do, however, give definite suggestions for the pupil's class work and are in line with the directions to the teacher. The pupil's packet will contain work sheets, pictures, and notebook paper.

The pupil's material in Grades IV, V, VI, VII, and VIII will likewise take the form of work sheets. One grade will differ from another in the nature and difficulty of the proposed activities. The suggestions to teacher and pupil are similar. The pupil's packet will contain pictures and notebook paper in addition to the work sheets.

These changes are not drastic. The original structure of the series has been preserved. At the same time the teaching method has been improved. In the new material the teacher is encouraged to give the pupil more opportunities to participate in the learning process. In a real sense teacher and pupil will be enabled to work together in learning through doing. In addition classes will be encouraged to give the Lenten missionary program a real and definite place in the year's curriculum.

RHYTHM

SHINE and shadow,
Ebb and flow,
Ecstasies that
Come and go,
Followed by
An equal woe;
Ardors and
Aridities,
Gains and losses,
Wine and lees,
Rigors and amenities;
All are rhythms
Of a Mind
Making supple
Till it bind
Something alien,
Something blind,
To His likeness
More defined.

VIRGINIA E. HUNTINGTON.

Books of the Day

Edited by Elizabeth McCracken

Catholicism and International Morality

THE CATHOLIC TRADITION OF THE LAW OF NATIONS. By John Eppstein. The Catholic Association for International Peace, Washington, D. C. \$3.50.

THIS LEARNED and monumental volume was prepared under the auspices of the (Roman) Catholic Council for International Relations, and published for the Carnegie Endowment for International Peace. It is a masterly compendium of the teaching and tradition of Catholic Christianity upon international morality. Mr. Eppstein set himself to discover in the works of the Greek and Latin Fathers, the *Acta* of the Popes, the works of the schoolmen and the theologians of recent centuries, those principal passages which indicate the development of Catholic doctrine upon peace and war, military service, arbitration, the community of nations, and all the rights and duties to which their mutual interdependence gives right. He has sought to trace the evolution of ideas through many centuries and to study the application in many lands and by many minds of the principles laid down from time to time by the Popes. The book deals in five parts with the origins of Christian doctrine on peace and war; the ethics of war; the preservation of peace; the society of nations; and the place of nationality in the law of nations.

As Robert Wilberforce in his foreword points out, under the presidency of Dr. Nicholas Murray Butler the Carnegie Endowment has pursued a far-seeing policy, strengthening substantially and in an enduring manner the foundations of international understanding. Men like Dr. Butler and his colleagues, devoted to this cause, have naturally been impressed by the super-national character of the Catholic Church, "discerning in it the strongest and most abiding influence in the world for international peace." Personally I am not so sure of this.

He further tells how one morning in March 1927 he met Professor James T. Shotwell, director of the Carnegie Endowment's division of history and economics. Before leaving he spoke of a memorandum he had in his pocket. That memorandum was to prove historical, for it was the outline of a plan which he was to put before M. Briand in the afternoon—a plan which has since become world famous under the title of the "Pact of Paris." Professor Shotwell, the originator of the Pact of Paris, is also the originator of this volume. "In 1930, during a conversation in New York, I mentioned," he said, "how inspiring to me was the Church's unbroken tradition of international justice running through the ages. 'Would it not be a good thing,' he replied, 'if that tradition could be assembled in an historical work and published in English?'"

This present, scholarly volume provides what until now has not been available in the English language—a compendium of the teaching and tradition of Catholic Christianity upon international morality. For "law" in the title of the book is to be understood to mean *jus* rather than *lex*, that is to say the sum of those rights and duties by which peoples and States are morally bound to one another.

CLINTON ROGERS WOODRUFF.

A Study of St. Ignatius of Antioch

THE CHRISTIANITY OF IGNATIUS OF ANTOCH. By Cyril Charles Richardson. Columbia University Press. \$2.00.

THE HIGH authority of Provost Streeter has been exercised to convince the world that St. Ignatius was essentially a psychopathic case. Dr. Richardson, without attempting a formal reply, sums up the evidence judicially and dissents. The form of his monograph is that of a doctorate thesis, and it has all the strength of the thesis-form in the precise divisions of the subject and the careful citation of authorities; no writer on St. Ignatius can afford to disregard this treatment. But certain weaknesses of the thesis-form are also present, and chiefly the lack of a final summation of the detailed results obtained; no adequate picture of the man emerges. What is the relation of St. Ignatius' "martyr-complex" to his religion as a whole? Dr. Richardson points out fairly enough that St. Paul, too, had the same desire to depart and be with Christ. But he does not point out that St. Paul overrules this desire with the conviction that "to abide in the flesh is more needful for your sake."

B. S. E.

A Great American City

A SHORT HISTORY OF MILWAUKEE. By William George Bruce. Bruce Publishing Co. \$1.75.

MILOUKEE is an interesting city and one that the rest of America regards as rather mysterious, perhaps even a little queer. For one thing, there is the large and influential German population. (It was not many years ago that a little bakery near the office of *THE LIVING CHURCH* bore the naïve sign, "Englisch spoken hier.") People often ask whether Milwaukee was a dangerous place in which to live during the World War, forgetting that the German-Americans of this city are for the most part descendants of those hardy pioneers who in the spirit of Carl Schurz emigrated from their native land to parts unknown, to escape just such autocratic government as that represented by the Kaiser, and who appreciate the liberty of America more than many citizens of pure New England stock. Then its famous beer, its noted Socialist mayor—just re-elected after twenty consecutive years of public service in that office—and the rumors of its balanced budget never fail to excite interest.

In the face of all these things it is amazing that no brief, popular history of Milwaukee has hitherto existed. There have been detailed, scholarly studies of the subject, but until the present volume was published the average reader, not inclined to make an exhaustive study of local history, has had no readable account of the city's origin and development. In the present book Mr. William George Bruce, himself one of the most public-spirited citizens of Milwaukee, has gathered within 250 pages the essential facts in the story, weaving them into a fascinating account of the growth of three frontier villages—so jealous of one another that they refused to line up their respective streets, so that to this day most of the Milwaukee river bridges run diagonally—to the twelfth largest city in the land.

The preservation of local history and the presentation of it in popular form is a valuable piece of patriotic service. The history of Milwaukee is a record of which not Milwaukee alone, but all Americans may well be proud. Mr. Bruce is to be congratulated upon writing and publishing in attractive format so splendid an account of the rise of a great American city.

CLIFFORD P. MOREHOUSE.

The Christian Conception of Human Worth

CHRISTIANITY AND PERSONALITY. By John Wright Buckham. Round Table Press. \$2.00.

THIS BOOK, a recent selection of the Religious Book Club, is a richly suggestive contribution to philosophy and theology. Other studies of the author have also dealt with the field of personality but in this work the principles and problems of personality are outlined specifically in the light of Christianity. Although the volume is small, it represents a painstaking preparation and careful consideration of the material presented in various lectures over a considerable period of time.

By an examination of the natures of personality in its developmental, ideal, and perfect forms, new and larger meanings are discovered for Christian conceptions of human worth, potentiality, and realization, as well as a new implication of Divine Unity. From the fact of self and other selves. Personalism moves to a consideration of God as the Supreme Self and argues that freedom and immortality must follow. Where personality is made central—with the source in Divine Personality—the author believes that philosophy, theology, ethics, and human behavior can be understood in an ordered and progressive harmony. OTIS R. RICE.

Brief Review

THE GOSPEL ACCORDING TO ST. LUKE. By H. K. Luce. Macmillan. 1936. \$1.50.

THIS EDITION of the third Gospel is in the *Cambridge Bible* series, and it is made from the corresponding work in the *Cambridge Greek Testament* by omitting everything unadapted to those who cannot read Greek. Such readers will find it an admirable little work, quite as good in its way as the larger edition, which was very good indeed.

B. S. E.

NEWS OF THE CHURCH



AT LOOKOUT MOUNTAIN, TENN.

In this room plans for the future of the Forward Movement will be discussed by the Forward Movement Commission, meeting June 17th to 19th in Chattanooga and on Lookout Mountain. The executive committee will meet June 16th. Members will be guests of Mr. Z. C. Patten, an associate member of the commission.

Negro Paper Urges Use of Ballot to Curb Lynching

The "Pen," St. Augustine's College Paper, Calls for Solidarity

RALEIGH, N. C.—Calling for strong measures against the present epidemic of lynchings, an editorial in the *Pen*, student paper of St. Augustine's College for Negroes, urges members of the Colored race to make intelligent use of the ballot to protect themselves from the horrors of mob law.

"The school year is almost over, and many of us are going home where we will be in danger of having our lives snuffed out by the same kinds of people and under the same pretexts," asserts the editorial, which appeared in the May 25th issue, referring to the third lynching in Georgia in three days.

"Many states are holding primaries where congressmen will be nominated for the U. S. Congress. The consensus of opinion today is that a Federal anti-lynching law is the only guarantee that lynching will be made unprofitable to the states where all concepts of ethics are forgotten when there is a Negro to be lynched."

Expressing disillusionment with efforts of white people to bring an end to lynching, the editorial declares:

"We can't afford to leave this problem's solution any longer to the so-called friends of the race; they have had their chance, and we see the results every day in our daily newspapers.

"This is your opportunity to show that your education has not been wasted. The lynching problem is ours. What are we going to do with it?"

Bishop Capers Marries Mrs. Louis Cash Myers, Memphis Church Leader

MEMPHIS, TENN.—The marriage of the Rt. Rev. Dr. William Theodosius Capers, Bishop of West Texas, and Mrs. Louis Cash Myers, of Memphis, Tenn., was solemnized at Grace Church, Memphis, on June 3d at 10 A.M. The Bishop's brother, the Rev. Dr. Walter B. Capers, rector of St. Andrew's Church, Jackson, Miss., officiated, assisted by the rector of the parish, the Rev. W. D. Bratton. A celebration of the Holy Communion followed the marriage service.

Mrs. Myers comes of a family whose members have been active in the life of the Church from the beginning of the history of the Church in Memphis. She, herself, has been prominent in the work of Grace Church for a number of years, having served in various capacities in its organization.

Immediately after the ceremony, the Bishop and Mrs. Capers left for High River, Alberta, Canada, to visit the Bishop's son and daughter-in-law, Mr. and Mrs. Ellison H. Capers. They expect to return to San Antonio early in July.

Clergyman is Labor Mediator

BOSTON—The Rev. Dr. David B. Matthews, rector of St. Paul's Church, Brockton, for the past 27 years, holds a unique place in the community for his success as mediator in industrial disputes. He is now engaged, together with the Mayor of Brockton and the president of the local chamber of commerce, in difficult and delicate negotiations, hoping to save to that city and its people all that a large, active factory in full work can mean to it.

Consecrate Bishop Gardner in Trenton

Bishop Manning's Sermon Voices Plea for World-Wide Reunion; Makes Deep Impression

TRENTON, N. J.—The Rt. Rev. Dr. Wallace J. Gardner, Bishop Coadjutor of New Jersey, was consecrated in Trinity Cathedral, Trenton, on June 3d, by Bishop Matthews of New Jersey with Bishop Davis of Western New York and Bishop Stires of Long Island as co-consecrators. Bishops Sherrill of Massachusetts and Creighton, Suffragan of Long Island, were the presenters.

In his sermon, Bishop Manning of New York pointed out that Dr. Gardner was not only to be made a bishop in New Jersey, or a bishop in the Protestant Episcopal Church, but a bishop in the Church of God. Making a strong plea for Christian unity, Bishop Manning declared:

"The Anglican communion would not help the cause of true, world-wide reunion if it should abandon the Catholic position as to the Ministry and the Sacraments and adopt the Protestant position; and such action on its part would be profoundly deplored by those leaders in the Protestant Churches who have before them the full world-wide ideal of reunion.

"The world today demands not merely a partial reunion, but the reunion of the whole Christian Church throughout the world. Men in all Churches both Catholic and Protestant are now beginning to see this. A world that is one demands a world religion. . . . In holding to the truth of the Christian priesthood and to the principle of episcopal ordination the Anglican Churches are not creating division between themselves and their fellow-Christians of other Churches; they are doing the very opposite of this; they are helping to prepare the way for that reunion of all Chris-

(Continued on next page)

Dr. Prince's Challenge Brings Attendance Rise

CHICAGO—In response to a challenge recently delivered to his people that the Church demands regular attendance upon services and that she is the most neglected institution in the community at the present time, Dr. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, has reported a 20% increase in his congregations.

Dr. Prince followed up his declaration, sent to all members of his congregation, with statements from the pulpit reiterating his firm stand that Church attendance should come before golf and similar amusements on Sunday morning. He told his congregation of the importance of the matter of Church attendance and of the seriousness of the present situation.

"Protestantism" of Black Legion Denied

Executive Committee of Federal Church Council Rejects Methods of Terrorism

NEW YORK (NCJC)—The Black Legion's description of itself as Protestant was characterized June 6th as "unjustifiable and shameful" by the executive committee of the Federal Council of Churches of Christ in America, the interdenominational agency of 23 Protestant denominations. The use of the name of "God Almighty" in the Black Legion oath was held to be "blasphemous" and the Legion itself was regarded as disclosing the direction in which various other tendencies toward violence and suppression are moving.

COMMUNISM AND FASCISM SCORED

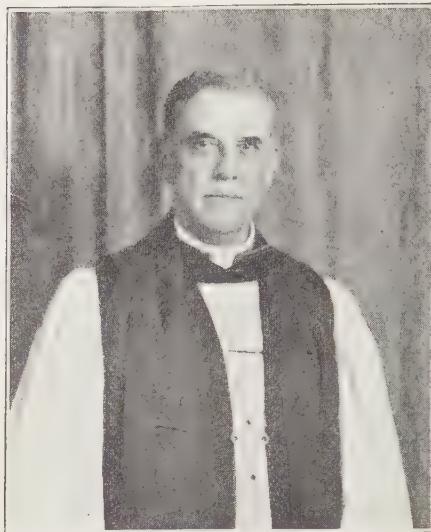
The statement of the Church Council was issued in the form of a "Message to the Churches" on present trends toward the denial of freedom and the resort to violence. It pictures civil liberties in Europe today as threatened alike by Communism and by Fascism, both of which are condemned for "suppressing political freedom and turning to force as a solution of social problems." The attention of the Churches is especially directed to "repressive tendencies" which are beginning to appear in this country, such as "gag laws" which are "unworthy of a free people" and teachers' oaths which are "contrary to the free spirit of our educational institutions." It is indicated that Churches and patriotic citizens are being labeled as "subversive" or "Communistic" even when they stand for "those constructive proposals for orderly social progress which are the best defense against Communism." Signs of a "whispering anti-Semitic agitation" and also of the rise of irresponsible "groups of vigilantes" are deplored.

TWO GUESTS FROM ABROAD

Two special guests from abroad were welcomed by the Federal Council's executive committee. One was Georg Bernhard, an exile from Germany, formerly editor of the *Ullstein Press* and of the *Vossische Zeitung*, who interpreted the peril to the world from the theory of Nordic supremacy, which he held to be the kernel of German policy today. He declared that this racialistic theory forms the basis for the German policy of annexing other German-speaking peoples such as those in Austria and Czechoslovakia.

Another guest was General Georges Pouderox of France, who is in this country for the purpose of enlisting American support for a great popular peace demonstration in Geneva, Switzerland, during the first week of next September, in which the peoples of all nations are being invited to participate.

A protest was adopted against the failure of Congress to provide the necessary appropriations for the decennial census of religious bodies which would normally



BISHOP GARDNER

Consecrate Bishop Gardner in Trenton

Continued from page 765

tians, Catholic and Protestant, which is coming, and which must come, because it is the will of Christ, and because only a reunited Church can do the work of Christ and bring in the Kingdom of God."

When Bishop Matthews referred to the sermon at a luncheon following the service, the whole assemblage rose spontaneously, clapping and cheering him in a demonstration lasting for several minutes.

Large numbers of notables in both Church and civic affairs attended both the luncheon and the consecration ceremonies. Bishop Davis was epistoler; Bishop Cook of Delaware was gospel; Bishop Washburn of Newark read the litany; Frederic M. P. Pearse of Metuchen, chancellor of the diocese, read the canonical testimonials, while the certificate of ordination was read by Lawson Purdy, controller of Trinity parish, New York.

Consents of the standing committees were read by the Rev. Lyttleton Hubbard of Elizabeth, president of the New Jersey standing committee; and consents of the bishops were read by Bishop Colmore of Puerto Rico, who has been assisting Bishop Matthews in the diocese of New Jersey.

Besides those mentioned, Bishop Taitt of Pennsylvania and Bishop Bennett, assistant in Rhode Island, participated.

be taken this year, and provision was made for sending a delegation to Washington to confer with Secretary Roper of the Department of Commerce in an effort to secure some readjustment in the budget of the Bureau of the Census which might still make it possible to take the census of religious bodies in 1936.

The meeting of the Federal Council's executive committee, which was held throughout the day at the council's headquarters at 105 East 22nd St., was presided over by the Rev. Dr. Ivan Lee Holt of St. Louis, the president of the council, and was attended by about forty members.

Mark Centenary of Australian Bishop

Noted Church Leaders to Take Part in Observing Consecration Anniversary of Bishop Broughton

By ROBERT HARLEY-JONES

SYDNEY, May 1st—An event of Commonwealth importance in Australia will be taking place when this dispatch is read. It will be the celebration in Sydney of the consecration of William Grant Broughton in England in 1836 as the first Bishop of Australia. For some years before that date he was a lonely archdeacon in New South Wales under the jurisdiction of the Bishop of Calcutta in far-off India.

The first Christian service held in Australia was in 1788 when Governor Phillip landed to establish the colony on the spot which is now surrounded by the mighty city of Sydney. From that obscure expression of the Christian religion in this southern continent the Anglican Church has grown and developed until today there are 24 dioceses, many hundreds of clergymen, thousands of stately churches, and millions of Anglican adherents.

Bishop Broughton was a pioneer of great vision and statesmanship and the centenary of his consecration will be a fitting tribute to his great name and work. The centenary celebrations will last a fortnight and arrangements have been made for prominent Church leaders from overseas to visit Australia in honor of the event. The Primate of All Ireland, the Most Rev. C. F. D'Arcy, Archbishop of Armagh; the Most Rev. Dr. Foss Westcott, Bishop of Calcutta and Metropolitan of India; the Archbishop of New Zealand, the Most Rev. Dr. A. W. Averill; and the Bishop in Jerusalem, the Rt. Rev. C. F. Graham-Brown, are among the notable visitors.

There will be a great historic pageant in Sydney and a pilgrimage will be made to all the churches which Bishop Broughton consecrated. A Church congress will discuss such subjects as The Christian conception of God in the light of modern thought, The industrial order and the demands of religion, Recent Biblical criticism and the credibility of the Gospels, the missionary approach to primitive peoples, Christian reunion, and many other modern problems.

A massed choir of 1,000 voices will lead the singing at the principal meetings and the missionary societies are staging a huge missionary exhibition.

Churchwoman Still Missing

SYRACUSE, N. Y.—Miss Katherine Hull, a devoted young Churchwoman who disappeared some time ago, has not been found at latest reports. H. L. Mosher, deputy sheriff, Onondaga county courthouse, Syracuse, is conducting an active search for Miss Hull and has sent posters containing her picture and description to many points of the country.

Philadelphia CLID in Annual Meeting

Rev. William Spofford Describes Coöperative Farm Venture for Sharecroppers

PHILADELPHIA—As the climax of a series of regional conferences the Philadelphia chapter of the Church League for Industrial Democracy held its annual meeting on Wednesday, June 3d. Preliminary to the supper, at which the Rev. William Spofford was the speaker, motion pictures of old and new industrial systems were shown. An executive committee of 12 was elected to direct the program of the chapter for the next year.

Fr. Spofford described the work of the coöperative farming experiment in Mississippi, where evicted sharecroppers of Arkansas and Mississippi are laying out for themselves 30 farms, now cutting the timber and building themselves homes. Money for the purchase of the land has been provided and the CLID is gathering and dispatching food and clothing for the settlers to tide them over until their first crops have been sold. Fr. Spofford told of the interest of the Rust brothers, inventors of the cotton-picking machine, themselves once sharecroppers, in establishing the Rust Foundation, whereby 90% of the profits from the sale of their machines will provide a circulating fund to buy additional land for people who become unemployed through the installation of cotton picking machines. Fr. Spofford emphasized the fact that this coöperative farm experiment came about not by imposition of anyone on these southerners, but that southern Negroes and Whites together had worked it out.

The motion pictures shown were made by laymen, especially H. Lee Jones of Dayton, Ohio, to demonstrate the deplorable state of affairs among the sharecroppers in the Arkansas River valley and to contrast that with new and better conditions under the Tennessee Valley Administration. Following the showing of the pictures at this meeting numerous requests poured in at once for the privilege of showing them in other places about the city. The Organized Hosiery Workers requested them for a showing in the coöperative hosiery workers apartments, of which Philadelphia boasts the first of the kind.

Those elected to the executive committee were the Rev. Malcolm Peabody, the Rev. Charles Collett, Miss Hilda Shaul, Raymond Maxwell, the Rev. Charles Martin, the Rev. Alfred Smith, the Rev. Thomas L. Harris, Miss Elizabeth Frazier, the Rev. John Lever, and the Rev. William Sharp.

Choir Festival Inaugurated

OGDENSBURG, N. Y.—The first annual choir festival of the rural deanery of Ogdensburg was held at St. John's Church on the evening of May 28th, in the form of Festal Evensong. The sermon was preached by the Rev. V. O. Boyle, rector of Gouverneur. Twelve parishes participated, their organists and choirs being in the chancel.

20% of Group to Protect Judiciary Are Churchmen

BOSTON—With a glow of pride, members of the diocese of Massachusetts recognized the names of prominent Churchmen in the membership of the Citizens' Committee for the Protection of the Judiciary, which was created in the interests of protecting the Bench of the commonwealth.

Twenty per cent, and possibly more, of the committee representing the entire state of Massachusetts are Episcopalians, intent upon preserving free speech, not merely as a privilege but as a duty, and all in accord in agreeing that when leading citizens fail to exercise free speech, they silently acquiesce in designs against it.

First Part of Emergency Peace Campaign is Ended

Last of Nationwide Series of Mass Meetings Held in Boston

BOSTON—The last of the nation-wide series of meetings of the Emergency Peace Campaign was held on May 18th and 19th in Boston. Speakers at the great mass-meeting in Tremont Temple were the Rt. Hon. George E. Lansbury, Labor member of the British Parliament; Dr. Charles G. Fenwick, president of the (Roman) Catholic Association for International Peace; and Dr. Kirby Page, author and publicist.

Others taking part in the daytime sessions were: Admiral William S. Sims, U.S.N.; Julian D. Steele, the Rev. Evart E. Turner, Prof. Arthur N. Holcombe, Prof. Rupert Emerson, Louis Rex Miller, Paul Donham, the Hon. Thomas F. Quinn, Rabbi Beryl D. Cohon, Francis H. Russell, Prof. Frederick C. Smith, Courtney Crocker, Herbert C. Parsons, Frank Jennings, and Henry J. Cadbury.

The Rev. George Lyman Paine was chairman of this Greater Boston peace conference and Prof. Richard M. Cameron was secretary.

Bishop Knight, Retired, Dies in Florida Hospital

JACKSONVILLE, FLA.—On June 9th, the Rt. Rev. Albion William Wright, D.D., retired, died here at the age of 76. He had been in the hospital for some time.

At his bedside at the time of his death were his wife, Marian Powell Knight; his daughter, Mrs. Ada Nicoll Knight Harper, three grandchildren, Elise Knight Richards, Thomas Preston Harper, Jr., and Albion Williamson Knight Harper, and his step-son, Powell Yates.

The funeral was set for June 12th, at St. John's Church, Jacksonville.

Bishop Knight was Bishop of Cuba from 1904 to 1914 and Coadjutor of New Jersey from 1923 until his retirement last fall. His saintly character endeared him to all who knew him.

Internal Unity in Church Life Urged

BISHOP MOORE of Dallas, in Address at Seabury-Western Commencement, Deplores Lack of Direction

EVANSTON, ILL.—A plea to the Church to bring about a reconciliation between various schools of thought and endeavor within her own body was made by Bishop Moore of Dallas in the commencement address, June 5th, at Seabury-Western Theological Seminary.

"If I might be accepted in the spirit in which I am speaking, I would say that our Church, great as she may be, has not yet found herself. She has outgrown her swaddling clothes but has not yet become conscious of her adult garments. She is milling and milling badly. Much movement here and there, but no directive force; much motion here and there, but no definite path; much shifting here and there, but no common goal. To put all my eggs in one basket, she has little or no directive central agency in her make-up. I do not say authority, but a directive element or force and a common center from which such direction may proceed.

"I am afraid that tradition, varying schools of thought and practice, the personal choice and prejudice of people and bishop, have usurped the place which unity of purpose, harmony of fundamentals, and the responsibility of a common task should rightfully occupy. It is true that we have gained the title of 'the Church of the reconciliation,' and please God that position and title may be of help and guidance to a divided Christendom, but at the present time we must look to ourselves first, for reconciliation in our own affairs where we must plant the seeds of unity, harmony, confidence, and a definiteness of purpose."

Honorary degrees of Doctor of Divinity were conferred upon the Ven. Winfred H. Ziegler, Archdeacon of Chicago, and the Ven. Henry D. Chambers, Archdeacon of Oregon, for distinguished missionary service to the Church.

Albany Young People Conduct Four Forward Movement Rallies

ALBANY, N. Y.—Under the auspices of the diocesan Young People's Fellowship the Rev. Frank L. Titus, leader, a series of rallies for young people, to enlist them in the Forward Movement, were held at four centers, two days each during the month of May. The rallies were at St. Eustace Church, Lake Placid, St. John's, Richfield Springs, St. James', Oneonta, and St. George's, Schenectady. Addresses and informal conferences and forums made up the programs, with a corporate Communion on the second day and closing with Morning Prayer.

Dr. Bowen Observes Anniversary

EVANSTON, ILL.—The Rev. Dr. Harold L. Bowen, rector of St. Mark's Church, Evanston, celebrated the 25th anniversary of his ordination on Whitsunday. The occasion also marked the 49th anniversary of the founding of St. Mark's choir. The parish joined in observing the double occasion.

Block Booking Hit by Social Workers

Last Two Days of Conference Held at Atlantic City Keep Up High Level of Interest

BY ELIZABETH McCRAKEN

Atlantic City, N. J.—The last two days of the Episcopal Social Work Conference held here May 24th to 29th kept up the high level of interesting and informative papers and discussion that characterized the earlier sessions. While not a legislative body the conference went on record as supporting the Pettingill Bill against block booking and blind selling.

THURSDAY, MAY 28TH

The care of dependent children was the subject of the papers on Thursday, May 28th. Byron T. Hacker, director of the Children's Community Centre, New Haven, Conn., read a paper on The Possibility of Including Both Institutional Care and Foster Home Care in Homes for Children. Mr. Hacker has had invaluable experience in superintending and studying the care of dependent children. His paper was followed with close attention. Mr. Hacker said in part:

"When a cottage mother or care-taker has the responsibility of caring for a dozen to fifty children, even though she be a saint it becomes a physical impossibility to provide individual affection, sympathy and understanding. To experience love and guidance from a wise, generous adult while we are in the process of growing up is invaluable. It is entirely within the realm, not only of possibility but on probability in a good foster home. Again, in a good foster home one finds other elements. Because the foster parents are normal individuals, leading a normal life, in a normal community, a pattern, if not a mold, is set for the foster home child. He participates in community life much the same as if he were in his own home. He meets many more adults under normal and friendly conditions than he could in the average institution and has greater opportunities for developing life-long friendships among them and their children."

"So much for the desirability of good foster home placement. Now as to its possibility as part of the program of a children's institution. First, the attitude of the administration toward the foster home program must be more than a luke-warm interest and belief in such a policy. Secondly, the institution must be prepared to provide a personnel in its foster home department which is not only sufficient numerically but adequately trained as well. It is of paramount importance that both the institutional staff and the foster home staff consider the individual child's interests from the same point of view—namely, that he simulate a happy, normal existence in that sphere of life where he will likely exist as an adult as soon as he can be adjusted to it. It is here that real skill must be developed. . . . If an institution looks upon its foster homes as an extension of or as departments of the institution itself, the possibilities of success are greatly enhanced. This requires not only an appreciation of foster homes by the institution but a real appreciation of the in-



FIVE DISTINGUISHED MEMBERS OF SOCIAL WORK CONFERENCE

Left to Right: The Rev. Almon R. Pepper, executive secretary, National Council Church Mission of Help; George R. Beginger, executive secretary, public charity association of Pennsylvania; Rev. Dr. Robert P. Kreitler, rector, St. Luke's Church, Scranton, Pa.; Miss Mary Van Kleeck, director, division of industrial studies, Russell Sage Foundation, New York City; and Miss Anne T. Vernon, field secretary, social service department, diocese of Rhode Island.

stitution by the foster parents. They should visit the institution frequently in groups or individually. Some institutions have developed an organization of foster parents which meets for the purpose of discussing common problems.

"It is my belief that the day is not far off when no institution (except those especially designed for delinquents and defectives) will feel that its program can or should be completed within its own walls, but will rather seek to return the child as early as possible to a normal home environment and there guard it jealously until the child is absorbed and has become a well adjusted unit of society ready to contribute its share to the next generation."

An interesting feature of the resultant discussion was that the speakers were almost all persons directly engaged in work with dependent children. One speaker asked Mr. Hacker's opinion of the indenture system for some children. He replied that he thought no one in the world should have such power over a child as that system gave. Another question related to "unplaceable" children—difficult children, those with physical handicaps, those who were likely to remain problems. Mr. Hacker said that he regarded every child as "placeable." The problem was to find the right home for each child. Certain defective children required institution life always, but normal children were always "placeable." Foster parents should be such persons as actual parents of the highest kind are—ready to do their best for the child's development, whatever phases it might have during the course of its growing up. Like actual parents, they needed expert advice in this important work.

The second speaker, Miss Sarah B. Crosby, Superintendent of the Church Home for Children, Philadelphia, Pa., read a paper on New Problems in Church Care for Dependent Children. Miss Crosby

spoke of the economic and social standards held by the parents of children to which they could not attain, and the difficulties thereby caused to child-caring institutions.

ANNUAL DINNER

The annual dinner of the Episcopal Social Work Conference was held on Thursday evening, in the Ambassador Hotel, Bishop Mathews of New Jersey presiding. Spencer Miller, Jr., read a brilliant paper on The Church's Responsibility in the Drive for Social Security. Mr. Miller said in part:

"Social security is an inclusive term for what must necessarily be an inclusive objective. It is something more than the compensation of workers for injury or loss of work, though in the modern state this is becoming one of the responsibilities of government. It signifies something more than a technique for the redistribution of income through the extension of the social services to the low income groups, though that objective is not absent from some social security plans.

"Not only are there these differences in objective due to time or place, place or levels of civilization, but there are also significant differences in the kinds or types of social security. We may distinguish four types—economic, psychological, sociological and political. Economic security is obviously the most easily understood. The security is that of an insured person. The technique is that of assembling funds during approximately normal times and then disbursing them in the event of the occurrence of the hazards they are designated to meet."

"The second type of social security is psychological—it is concerned with the security of the person. For some individuals the personal deficiency is a psychiatric problem which may arise out of conditions of infancy or environment.

"The third type of social security is sociological in character—it derives out of man's place in society. The sense of not belonging to a community, of having noth-

ing to contribute to the social whole, describes a form of social insecurity which is both real and at the moment widespread.

"There is, finally, a type of social security that may be described as political. In international relations we describe it as political.

"Social security as a social objective then must encompass these four types of insecurities. But it should be quite clear that such an objective which is worthy of our effort will not curb individual effort. Social security, in a word, is not the assurance that man cannot fail; it offers a positive chance for man to struggle. So conceived it is the labor of a long age!"

"The Church's responsibility in the drive for social security, then, is something more inspiring and more creative than accepting this phrase as merely a governmental device for providing social services for our citizens, though that is important; it is her responsibility to hold up before the children of men the vision of social security as a part of the creative destiny of man to realize in co-operation with all men a world-wide brotherhood that shall be equal to our hopes and worthy of our dreams."

The second paper of the evening was by Edward L. Parker, Executive Secretary of the Social Service Bureau of Newark, N. J., on The Church's Obligation to Inject Ethics in the Body Politic. Speaking from the point of view of a layman, Mr. Parker urged his hearers to incorporate in the organizations of the Church the spirit and the practices of the best organizations of the secular world. He called attention to the community service rendered by the Boy Scouts. Also, he stressed the significant fact that Boy Scouts are never in our juvenile courts—there is no juvenile delinquency among Boy Scouts, he declared. Our Brotherhood of St. Andrew might render to the community similar service. Members of the Junior Brotherhood might well function as Boy Scouts do. The Young People's Fellowship might be developed more along this line of community service. Mr. Parker said further that the Woman's Auxiliary, the Girls' Friendly Society and, indeed, all our Church organizations might do all the sorts of social work done now by secular agencies, motivating it with a Christian purpose.

FRIDAY, MAY 29TH

A joint luncheon, sponsored by the Girls' Friendly Society was held on Friday, May 29th, in the Ambassador Hotel, Mrs. Thomas Weber, Social Service Chairman of the Girls' Friendly Society of the United States, presiding. The speaker was Mrs. Crystal Bird Fauset, of the Committee on Race Relations, American Friends Service Committee, Philadelphia, Pa. Her subject was Building Race Attitudes with Young People. Mrs. Fauset made a deep impression on the assembly. Before reading her paper, she spoke about the problems confronting the members of her race and of the work she had done to bring about better feeling, truer understanding and closer coöperation between the white and the colored races in the United States.

In her interesting paper she presented an unusual thesis, namely that race prejudice is not inherent in any race of mankind, but grown up out of illusions which are the results of myths. She declared that children, if no word of differences be-

Isolated Church People Receive Forward Manuals

SPRINGFIELD, ILL.—More than 200 families who are unable to participate in parish activity because of residence in communities where there are no parishes are being reached through the Forward Movement committee of the diocese of Springfield.

The Rev. Jerry Wallace, chairman, reported to the synod that the committee, aided by the Woman's Auxiliary and the clergy, compiled the list and sends regularly to each family copies of the Forward Movement manual, *Forward—day by day*.

The Young People's Service League supported this project financially, appropriating \$20 to pay for the manuals.

tween races ever reached them, would think of no differences and have no race prejudice. Mrs. Fauset said also in her paper that illusions, the resultant myths and the consequent prejudice invariably grow and flourish when the minority race threatens the selfish interests of the dominant race; and she instanced prejudice against Jews and Orientals as well as against Negroes. The only cure is education.

There was a limited period for discussion, owing to the fact that another meeting was set for three o'clock. But the discussion was particularly interesting because both white and colored took part in it.

JOINT SESSION ON COÖPERATIVES

The final session of the Episcopal Social Work Conference was held jointly with the Church Conference of Social Work of the Federal Council of Churches of Christ in America, the Rev. James Myers, industrial secretary of the Department of the Church and Social Service of the Federal Council, presiding. The chief speaker was E. R. Bowen, General Secretary of the Coöperative League, his subject being Are Coöperatives the Way Out? Mr. Bowen said in part:

"As a foundation to the discussion of the need and development of consumers' co-operative associations to prevent crime and war, unemployment and poverty, dictatorship and destruction of character and culture, I wish first of all to raise two questions having to do with the position of the Church toward coöperative associations. First, how will the Church interpret its objective of brotherhood as applied to the present economic system? Previously the Church pronounced judgment upon the owner-slave relationship as not representing economic brotherhood; the Church likewise pronounced judgment upon the lord-serf relationship as not representing economic brotherhood. Will the Church also pronounce judgment upon the owner-tenant-worker relationship today, as not representing the economic application of the principles of brotherhood?

"Second, will the Church support a specific plan of democratic economic action through coöperatives as the alternative to either Communism or Fascism? To what extent will the Church accept the challenge of Dr. Toyohiko Kagawa that 'Coöperatives

are concrete ethics'; that 'whether you like it or not, the only way out is through Coöperatives'; that 'without Coöperatives Christianity doesn't amount to much today'?"

Mr. Bowen's paper was discussed by two appointed speakers before discussion was thrown open to the general audience. The first of these, Miss Winifred L. Chappell, associate secretary of the Meth-

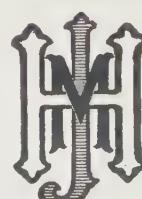
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2,000 Children to Take Part in First Rally of Chicago Church Schools

CHICAGO—Two thousand Church school children from parishes throughout the diocese of Chicago are expected to assemble at the Evanston Township High School, June 18th, for the first annual diocesan Church school rally and to celebrate the sixth anniversary of the consecration of Bishop Stewart.

Plans for the rally are in charge of a committee headed by the Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge, and the rally is sponsored by the diocesan department of religious education.

After a procession and service, at which Bishop Stewart will speak and the Rev. Alfred Newbery, rector, Church of the Atonement, will be master of ceremonies, the children will have a picnic lunch and the day's program will conclude with pilgrimages to Seabury-Western Seminary, St. Luke's Pro-Cathedral, St. Mark's Church, St. Matthew's, and the Palestine relief map and Eugene Field memorial at the Church of the Holy Comforter, Kenilworth.

This is the first time that a rally of such proportions has been attempted in the diocese of Chicago.

West Virginia Council Strikes at Parish Debt

WESTON, W. VA.—A check to the incurring of parochial indebtedness was created by the 59th annual council of the diocese of West Virginia, meeting here May 13th and 14th, by the approval of a canon providing that debt for improvements or current expenses beyond a certain amount must be approved by the ecclesiastical authority of the diocese.

The canon was introduced by the Rev. John W. Gummere, whose articles (L.C. October 12, 1935 and May 9, 1936) on Church debt have aroused widespread interest.

The Rev. Dr. Arthur Sherman preached on the Forward Movement, at the evening service of the council, to an unusually attentive congregation.

St. Luke's Mission, Charlestown, was admitted as a parish.

The 60th council of the diocese will meet in Trinity Church, Shepherdstown, in May, 1937.

Delegates elected to provincial synod are: the Rev. Messrs. G. W. Shirley, J. W. Gummere, J. H. A. Bomberger, and S. R. Tyler. Alternates: the Rev. Messrs. G. W. Cleaveland, J. W. Hobson, F. T. Cady, P. L. Powles. Lay delegates: J. Hopkins, R. H. Browne, R. L. Boyd, E. B. May. Alternates: W. F. Beckner, C. O. Findlay, W. F. Alexander, J. E. Ware.

Honor Long Island Treasurer

GARDEN CITY, L. I., N. Y.—The Church Club of Long Island tendered a complimentary dinner to Mr. Raymond F. Barnes, commemorating his tenth anniversary as treasurer of the diocese, at the Garden City Hotel on May 25th, the eve of the diocesan convention.

Final Exercises Held at Berkeley

BISHOP BUDLONG GIVES DIPLOMAS TO FOUR CANDIDATES IN COMMENCEMENT CEREMONIES

NEW HAVEN, CONN.—Berkeley alumni gathered June 3d for an outdoor service and the annual sermon, given this year by the Rev. J. Frederick Sexton, '86. Other participants were the Rt. Rev. Dr. Chauncey Bunce Brewster, retired Bishop of Connecticut, Dean Samuel R. Colladay, '94, Floyd S. Kenyon, '06, and John Kuns and Henry Lewis, both of the class of '21.

His Excellency, Wilbur L. Cross, Governor of Connecticut, addressed the faculty, alumni, and students of the Berkeley divinity school at the annual alumni banquet in the evening. The Governor spoke of the importance of the work of the Church in the lives of Connecticut citizens, and of his interest in the school since the days of Bishop Williams, by whom he was confirmed. He reviewed the history of Church and State relationships since the days of Archbishop Laud, and lamented the fact that life is so departmentalized today. "Will the Church ultimately present to the world a unifying philosophy?" he asked. Governor Cross is one of the newly elected members of the Berkeley board of directors.

Berkeley Divinity School graduated four candidates June 4th at an impressive service in Chapel Hall. Bishop Washburn of Newark delivered the graduation address, and Bishop Budlong of Connecticut, president of the board of directors, presented the diplomas.

The graduates were John Wilson Haynes, Rhode Island; Winfred Bernhardt Langhorst, Western New York; Wilson Lesley Pitcaithly, Newark; and John Thomson Wilson, Colorado.

Rev. C. C. J. Carpenter Given Vestment Case by Children

SAVANNAH, GA.—At the commencement service of St. John's Church School on May 24th the young people of the parish presented their rector, the Rev. C. C. J. Carpenter, who left here June 1st to become rector of the Church of Advent, Birmingham, with a handsome black leather vestment case.

In accordance with the wishes of the Rev. Mr. Carpenter, there was no reception nor formal gathering of a social nature to bid him and Mrs. Carpenter farewell.

Chicago Acolytes' Festival

CHICAGO—St. Bartholomew's church, Englewood, was crowded to overflowing, May 26th, when the annual Chicago diocesan acolytes' festival was held there. Bishop Stewart, the Rev. Howard R. Brinker, rector of St. Bartholomew's, the Rev. Walter S. Pond, rector of St. Barnabas', and the Rev. Dr. William B. Stoskopf, rector, Church of the Ascension, participated in the service. Fr. Stoskopf was the preacher.

Divinity School Graduates Seven

All Graduates of the Philadelphia Divinity School Receive Bachelor of Theology Degree

PHILADELPHIA—Seven men were graduated by the Philadelphia Divinity School at the annual ceremonies held in St. Andrew's Chapel of the school on Thursday, June 4th. The degree of Bachelor of Theology was conferred upon fifteen, Master of Theology upon seven, and Doctor of Theology upon three. The commencement sermon was preached by the Rev. George G. Bartlett, the acting Dean. The choir of St. Peter's Church, Philadelphia, furnished the music.

At the alumni luncheon which preceded the commencement exercises the Rev. Edward H. Bonsall was elected president of the association. The Rev. Stanley B. Wilcox was elected by the alumni to serve on the board of trustees of the school for a term of five years. The alumni essayist, the Rev. Dr. Howard M. Stuckert, discussed the subject, Recent Trends in the Church of England. About 70 alumni were present.

Dean Bartlett in his sermon commanded to the graduates the cultivation of meditation, prayer, fasting, and self-discipline, but expressed his belief that back of these and vitally important there must be the "life of self-forgetful and forgiving love."

The degree of Doctor of Theology in course was conferred upon Ralph L. Holland for work in the New Testament; Andrew Panyik, in the New Testament; and Hugh Latimer Wilson, in ecclesiastical history. No honorary degrees were awarded.

Diplomas were awarded to Gustav Meckling, Lewis A. Baskerville, Louis W. Johnson, Olin B. Lager, George S. Bowden, Matthew W. Davis, and Edward H. Ehart, Jr. All of the members of the graduating class were recipients of the degree of Bachelor of Theology.

New Hospital Property in Omaha is Dedicated

OMAHA, NEBR.—Colorful solemnity marked the taking over of the former Lord Lister Hospital in Omaha by the officers of Clarkson Memorial Hospital recently. After a service in All Saints' Church at which Bishop Shayler of Nebraska gave a résumé of the history of Clarkson, the combined choirs of All Saints' and Trinity Cathedral formed in procession and, joined by the hospital authorities, marched across the street into the new building. Bishop Beecher of Western Nebraska unveiled a painting of the late Bishop Robert Harper Clarkson, founder, and Dean McGinley unveiled a painting of F. H. Davis, a long standing friend and benefactor of the hospital. Dedication services of the new building followed. With twice the capacity of the former building, Clarkson Hospital enters upon a new period of usefulness to the vicinity free of debt.

Block Booking Hit By Social Workers

Continued from page 769

odist Federation for Social Service, New York, said first that there are not, as Mr. Bowen had suggested several distinct kinds of economic system, such as Capitalism, Fascism, Communism, Socialism, Coöperative Democracy, but that there are in fact just two main patterns of economic behavior in the world today: Capitalism and Socialism. The profit system, she went on, differs in some details in the various countries where it exists. Socialism exists in but one country at present, the Soviet Union. This clash of forces in the world, Miss Chappell continued, forms the social setting in which coöperatives must today function. They are so functioning and working their way to a decent and human economic order.

The second leader of the discussion was the Rev. Spear Knebel, rector of St. Paul's Church, Woodside, Long Island. Mr. Knebel said in part:

"On the basis of its record in history, I think we can presume to answer Mr. Bowen's questions as to what the Church will do in the future. How will the Church interpret its objective of brotherhood as applied to the present economic order? It will accept the situation in which it finds itself, and adjust itself to any economic or political set-up which will permit it to exist. Will the Church support the Coöperative Movement as the alternative to Communism or Fascism? The answer is, *No*. Anyone who

has anything to do with raising a Church budget will understand why the answer is *No*. The Church is too intricately and subtly entangled in the set-up which coöperation seeks to supplant.

"But while the Church as a whole has had little to say in moments of great social crisis and while the net effect of her silence has been to buttress up the *status quo*, it is also true that recurrently in history there have appeared minority groups in the body of the Church who have not only spoken vigorously but acted effectively about the social problems of their day. These minority groups have been grudgingly tolerated or disciplined or suppressed or expelled from the main body of the Church; but they have been possessors of that spiritual energy which is the Church's real treasure and they have been the justification for the Church's existence. To such minority groups in the Church today the Coöperative Movement will appeal and from them it may expect a vigorous support. For they will see in it a workable technique for the practice of Christianity in our economic life."

The ensuing discussion from the floor continued for an hour after the time at which the meeting was expected to end. It was a fine ending to a conference which maintained throughout its whole course an unflagging interest and keen attention.

Lutherans Use Forward Manual

CINCINNATI—A layman in a midwest city gave copies of *Forward—day by day* to the clergy of all communions in the city. One result has been that the Lutheran pastor has supplied his parishioners with copies.

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Diocese of London in Need of Funds

Bishop Seeks Formation of "Band of Friends" to Aid Finances; Other News from England

By GEORGE PARSONS

LONDON—The Bishop of London, in a foreword to the annual report of the council of the London diocesan fund, states that the finances of the diocese are causing him great anxiety.

To meet its obligations, he says, the diocese really wants at least £10,000 a year more. He hopes that all concerned will unite this year to help the hard-worked secretaries of the Church Assembly Fund to accomplish that objective. He would like to see a "Band of Friends" of the diocese of London established to supplement what is raised by the quota. The days of very large contributors seem to the Bishop to have passed, but he thinks that if a band of men and women would give £25, £10, or £5 a year, the troubles of the diocese should be over.

HOLY COMMUNION AT GLASTONBURY

At long last, after many refusals, the trustees of Glastonbury are this year allowing the Holy Communion to be celebrated on the site of the old Abbey's high Altar, at 8 A.M., on Saturday, June 13th, the day of the annual pilgrimage.

FACING EAST IN IRELAND

Items of interest concerning Church matters in Ireland are few and far between, but the following will serve to show that the Catholic Revival has, with some notable exceptions, apparently not made much impression so far.

At a meeting held in Dublin last week, the following resolution was passed:

"That this meeting, in defending the principles of the Reformation, protests against the introduction of ritual such as 'The Eastward Position,' copied from the Church of Rome, into the services of the Church of Ireland, and resolves to resist these innovations by every legitimate means. Also, that the training given to divinity students in Trinity College, Dublin, being inconsistent with the views of the great majority of the members of the Church of Ireland and with the principles of what the Lord Primate has rightly designated 'The Protestant Evangelical Church of Ireland,' we urge that this condition be immediately remedied."

In proposing the resolution, Dr. F. A. G. Davis of Dublin spoke of dangers from within the Church originating from those holding high positions in it. In the Church of Rome, explained Dr. Davis, the Eastward position signified the Real Presence, and when this was adopted in the Church of Ireland, it must be assumed that it had the same significance.

BISHOP OF SALISBURY INSTALLED

On May 16th, Salisbury welcomed its new Bishop (Dr. Lovett, formerly Bishop of Portsmouth). The proceedings opened with a greeting from the mayors and mayoresses of the districts, who were entertained at lunch at the Guildhall by the Mayor and Corporation of Salisbury;

1,000 at Oxford Group Meeting in Washington

WASHINGTON, D. C.—About one thousand men and women gathered at the fashionable Mayflower hotel recently to attend a meeting in the interest of the Oxford Group Movement. They represented the society life of the national capital and were enthusiastic about the movement.

Several addresses were made by members of the international team of the organization. French, English, Scottish, and Danish speakers told of their devotion to the cause and appealed for converts.

It is given out that this is a preliminary step towards "converting Washington" to the cause of Christ through this movement. "America needs a moral recovery," said one speaker. "No legislation, no political machinery is a substitute for the recovery that will bring about a new social order."

50th Year in Priesthood Marked

ARLINGTON, Vt.—The Rev. Dr. S. Halsted Watkins, retired, celebrated the 50th anniversary of his ordination to the priesthood May 27th. A jubilee Holy Communion service was celebrated in St. James' Church, the Rev. George R. Brush, rector, and Dr. and Mrs. Watkins received the good wishes of numerous friends of his long priesthood in Vermont and New York at a reception in the afternoon.

the Mayor of Gosport represented Portsmouth.

REV. BERNARD WALKE RESIGNS

On the advice of his doctors, the Rev. Bernard Walke, vicar of St. Hilary, Cornwall, has tendered his resignation to the Bishop of Truro. He was appointed to the living in 1912, and during his ministry he has fostered a strong Catholic tradition which left him open to a persistent persecution that has undermined his health. With the help of well-known artists, he transformed the appearance of the church. Fr. Walke has always been the good friend of the sick and poor, and some years ago he opened a home at St. Hilary for children from London slums. It was to raise funds for this that an appeal was made when the Nativity play, *Bethlehem*, was first broadcast on the radio from St. Hilary. The simple charm and sincerity of the play and of its Cornish actors made it a great success, and it has become a regular part of the BBC's Christmas program.

NOTED MISSION PRIEST DIES

The Rev. F. C. Croom, vicar of St. Cuthbert's, Philbeach Gardens, Kensington, died suddenly at Canterbury May 10th. He was the eldest son of E. F. Croom, one of the founders of the Guild of All Souls, and was brought up at St. James' Hatcham, under Fr. Tooth, whose close friend he was until the end of that old priest's life, and whose memory he cherished. Among his friends he numbered such great men as Fr. Wainright, Fr. Walker, and Fr. Stanton. It was at the Charterhouse Mission that he made his reputation as a mission priest.

Kyoto Auxiliary President Resigns

Mrs. P. A. Smith, Wife of Clergyman Transferred to Osaka, Was Noted in W. A. Affairs

KYOTO, JAPAN—After serving continuously as diocesan president of the Woman's Auxiliary for nine years, Mrs. P. A. Smith has this spring tendered her resignation because her husband, the Rev. P. A. Smith, since 1912 a missionary of the district of Kyoto, has been canonically transferred to the independent diocese of Osaka.

Among other new activities which have been inaugurated by the Woman's Auxiliary during Mrs. Smith's presidency are two of major importance. One is the work for isolated Christian women in the diocese. The corresponding secretary reports that she writes regularly to 45 such women, and 52 others receive publications. These women are all living too far away from the nearest church to attend services; but efforts are made to bring them in contact with the nearest rector. Another activity is the annual publication of literature especially designed for the members of the Woman's Auxiliary. This year's tract is called *How to Use the Quiet Hour*. It is made to sell for one sen each.

Mrs. Smith has promised that during the year of her unfulfilled term, she will act as advisor to the officers whenever they wish to call her. Until the next regular election, which will take place in the spring convention of 1937, Miss Hatsuko Matsuyama of St. Agnes' School, will hold the office of president.

Rev. William F. Metz Elected President of Catholic Group

PHILADELPHIA, PA.—The Pennsylvania branch of the Association for the Maintenance and Defense of Catholic Principles, meeting at the church of St. Martin's in the Fields on Wednesday, May 27th, elected the Rev. William F. Metz, priest in charge of St. Gabriel's Mission, president. Pursuant to the custom of the past the retiring president, Fr. William P. Lander, was elected vice-president. Fr. William I. Edwards and Charles L. Steele, respectively secretary and treasurer, were reelected. The Rev. Howard M. Stuckert read a very interesting paper on The Latin Rite—Its Origin and Its Defects.

Louisiana Clergy in Retreat

NEW ORLEANS, LA.—The Bishop of the diocese of Louisiana and 15 of the clergy went into a three day retreat May 26th to 29th at historic Grace Church in St. Francisville. The Rev. John Crocker, student chaplain at Princeton University, was the conductor, assisted by Archdeacon Young of Hammond, La. The Rev. Frank L. Levy, rector of the parish church, was guest-master. Semi-annual retreats for the clergy are planned for the future.

Bishop Oldham Speaks at St. Agnes' School Commencement

ALBANY, N. Y.—Twenty-six girls were graduated at the 64th commencement of St. Agnes' School, June 2d. Bishop Oldham presented the various prizes and awards, and himself, as is his custom, gave the "good influence" prize to the girl who had earned this merit.

Speaking on the class motto, In Character Lies Our Destiny, Bishop Oldham declared this to be in line with the fundamental purpose of the school.

"Much of the trouble in the world today," he said, "is due to the fact that intellect has outrun man's moral capacity. . . . Right development of the moral nature is the most pressing requirement of the day."

Two rooms in the school, endowed by a gift of \$5,000 each, were dedicated by the Bishop, the one being the gift of Mrs. John Henderson Manning, a graduate of 1897, in memory of her mother, Emma Austin Manning, of the class of 1877, and the other the gift of Mrs. Chester Alwyn Braman, an 1886 graduate, as an expression of gratitude for her education at St. Agnes'.

Dallas Laymen Welcome Texas Exposition Guests

DALLAS, TEX.—The recently organized Laymen's Club of St. Matthew's Cathedral is completing plans to welcome visitors of the Episcopal Church during the centennial exposition. One of the first steps has been the proper organization of publicity through the newspapers to inform guests as to the location of the cathedral.

This club, organized to foster friendliness and constructive work among the men of the Church, is headed by R. H. Crocker, president; W. H. Scanland, vice-president; James S. Lee, secretary-treasurer. A board of directors, composed of the officers and Fred Russ, Fred Ealand, William Gibson, and Theodore Roberts, acts as a steering committee. All men of the parish met at the 8 o'clock Eucharist on Whitsunday, for a corporate Communion.

Dr. Franklin in S. Ohio

CINCINNATI—Dr. Lewis B. Franklin of the National Council was the speaker at the annual meeting of the Woman's Auxiliary of Southern Ohio in Zanesville.

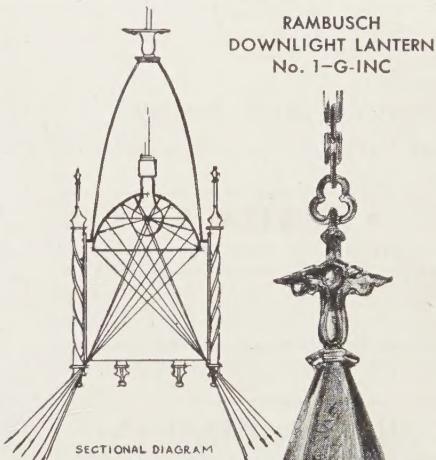
INNUMERABLE attempts had been made to design a Church lantern which would give a good downward light and little general illumination, but these always had one of two objectionable features. Either the lamps were visible or there was an overbright "diffusing" disc under the reflector. Now Rambusch presents the first faultless solution to this problem.

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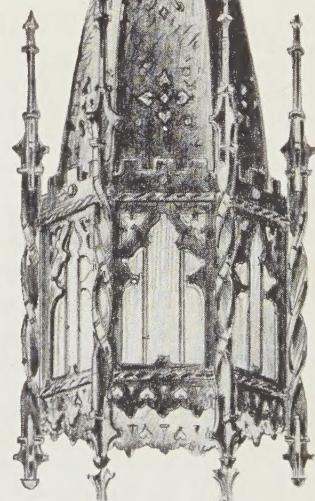
Wherever conditions permit of the proper hanging height and particularly in Churches with balconies this type of main lighting unit is fast replacing older types of Church lanterns.

Many varying designs using this lighting principle are available to suit any size Church or any architectural style.

The design illustrated, made in wrought iron and with the elliptical reflector plated with pure gold costs \$120.00. Other designs vary in price from \$30.00 upward.



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DOUGLASS HOOFF, PRIEST

FREDERICK, Md.—On May 30th, the Rev. Douglass Hooff, rector of All Saints' Church, Frederick, died in the city hospital. The Rev. Mr. Hooff had been ill for some time and had been in the hospital since Holy Week.

Bishop Helfenstein conducted the funeral services in All Saints' Church on June 2d and burial was in Mt. Olivet Cemetery, Frederick.

The Rev. Mr. Hooff was born in Alexandria, Va., the son of James Wallace Hooff and Jeanette H. Brown Hooff. He was graduated from the Virginia Theological Seminary in 1881, and was ordained deacon in that year and priest in 1883 by Bishop Whittle. He married Mary D. Robbins in 1885.

He was deacon in charge of St. Paul's Church, Suffolk, and Lower Suffolk parish, Va., from 1881 to 1883, being made rector in that year and serving until 1888. From 1888 to 1894 he was vicar of St. Mary's Chapel, Detroit, and came to Baltimore in 1896 to the Chapel of the Atonement. In 1905 he became rector of St. Andrew's Church, Baltimore, leaving in 1910 to accept the rectorship of All Saints', Frederick, where he had a happy and successful ministry for 25 years. The Rev. Mr. Hooff had held many diocesan positions, including assistant secretary of diocesan convention, archdeacon of Cumberland, member of the executive council, chairman of the department of religious education, and secretary of the executive council. He is survived by his widow.

SAMUEL T. MARSHALL

NEW YORK—Samuel Theodore Marshall, a candidate for Holy Orders, died in New York, May 9th, at the age of 37, after an illness lasting several weeks. During several years Mr. Marshall had filled an important position of responsibility with the Standard Oil Company, and enjoyed the esteem and complete confidence of his business associates. He was a student at the City College and had completed his plans to enter the General Theological Seminary in the fall.

He had a wide acquaintance among the clergy, having rendered service on many occasions to several congregations in the capacity of lay reader.

Requiem Mass was celebrated in St. Augustine's Church, Brooklyn, participated in by five priests of the dioceses of New York and Long Island.

Interment was at Evergreen Cemetery.

WILLARD SCUDDER

CONCORD, N. H.—Willard Scudder, a master at St. Paul's School, Concord, for 43 years, died May 31st at the age of 69. His health had been poor for some time. He was born in New York, the son of

Henry J. and Emma Willard Scudder. A graduate of St. Paul's in the class of 1885, Mr. Scudder entered Trinity College where he completed the course in 1889. He was graduated from the law school of Columbia University and was admitted to the bar in 1892.

Health precluding his practising law, he came to St. Paul's as an instructor in English and Latin.

Funeral services were held in the school chapel on June 3d.

Mr. Scudder is survived by a sister, Mrs. Edward L. Keyes, and three brothers, the Rev. Henry T. Scudder, Edward M. Scudder, and Hewlett Scudder.

W. Va. Forward Committee

CHARLESTON, W. Va.—The Rev. George W. Shirley of St. Matthew's Church, Charleston, has been appointed chairman of the West Virginia diocesan Forward Movement committee. Other members are the Rev. F. T. Cady, Christ Church, Point Pleasant, and Mr. Hopkins, of Moundsville.

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WARD—Caution is given against a person seeking money by using the name of my brother, the late Hon. Hamilton Ward. Police should be notified. (Rt. Rev.) JOHN C. WARD, Bishop of Erie.

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RETREAT

THERE WILL BE A RETREAT for laymen at Holy Cross, West Park, N. Y., beginning the evening of July 3d and closing at noon of July 5th. No charges. Please notify the GUEST MASTER.

Joliet, Ill., Chapter Wins**Knights of Sts. John Pennant**

NEW YORK—As a result of a nation wide inter-chapter contest in the Knights of Saints John, the grand commander's pennant was awarded to Chicago No. 4, the chapter at Christ Church, Joliet, Ill., with Albany No. 2, at St. Mark's Church, Malone, N. Y., coming in second, and Honorable Mention to Albany No. 4 at the Cathedral of All Saints, Albany, and New Jersey No. 6 at Holy Trinity Church, South River, N. J.

Parish Historians Meet

BOSTON—Parish historians, meeting in the diocesan house on May 28th, were given an illustrated lecture by the Rev. Guy Wilbur Miner, for many years a diocesan missionary in the Norfolk mission field, showing what had been accomplished by small but earnest groups with meager resources, and also how an inspiring pictorial record may be kept through the aid of amateur photographers. Prints were shown of pictures taken on formal and informal occasions in parish life.

Unusual Rochet Given Bishop**Roberts by St. Mary's Girls**

SIOUX FALLS, S. D.—At the commencement of St. Mary's School for Indian Girls, Springfield, S. D., Bishop Roberts was presented with a rochet made from the skin of a deer shot by the father of one of the school girls. The girls themselves made the vestment, richly embroidered in the brilliant colored bead work of the Indians with the various symbols of the Dakota tribes. The past year was one of the best in the history of St. Mary's.

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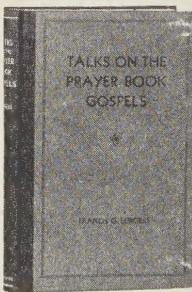
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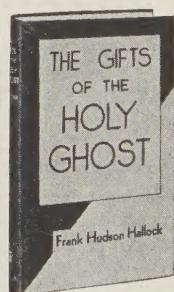


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